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MYSTIC EXPERIENCES.

TALES OF
YOGA AND VEDANTA
FROM
THE YOGA VISHNU.

BY

BHAGAVAN DAS

Author of '*The Science of Peace*', '*The Science of Emotions*', '*The Science of Social Organisation in the Laws of Manu*', '*The Essential Unity of All Religions*', '*World War and its only Cure—World Order and World Religion*', '*The Science of the Self*', etc.

With Notes by Dr ANNIE BESANT

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PREFACE

The *Yoga-Vasishta*, a Samskr̄it work, is thirty-two thousand *shlokas*, or sixty-six thousand lines, is highly honored among Indian Vēdāntins, for its philosophy and its hints on practical mysticism, as also its literary beauty and poetry. The saying about it, among the Vēdāntins, is that it is a work of the *śuddha-avasthā*, i. e., for the philosopher-yogi, who, having mastered the theory, is passing on to the practice of it; while the other well-known works, even the *Gītā*, the *Upaniṣads*, and the *Brahma-sutras*, are works of the *sādhana-avasthā*, i. e., for those who are yet trying to master the theory.

The very highly abbreviated version, of about a sixth of the work, which is here presented to the public, originally appeared in *The Theosophical Review* (of London, then edited by Mrs. Annie Besant and Mr. G. R. S. Mead), in 1899-1901. Mrs. Besant very kindly added some valuable notes which greatly elucidate some exceedingly obscure portions of the Story of Līlā.

Frieds have, from time to time, wished that the tales were rescued from the oblivion of the pages of a periodical. The present General Secretary of the Indian Section of the Theosophical Society, Pandit Iqbal Nārāin Gurū, kindly expressed the desire to fulfil that wish, through the publishing department of the Section. Thus the tales are re-appearing after having slept for nearly thirty years. I have revised them, but with scarcely any alterations. There has been no opportunity to submit her notes to Mrs. Besant, for revision. They have been printed exactly as they first appeared.

Banaras,
October 1, 1927

BHAGAVAN DAS.

PREFATORY NOTE TO THE SECOND EDITION

This second edition is only a reprint of the first, with a few verbal alterations here and there, in the text, and some additions in the notes. Two Indexes are new; one is of proper names; the other is of Samskr̄it words, and gives suggestive etymologies, and explanations in English as well. A translation, in French, by Mrs. Eugénie Vanden Houten was published in Brussels, in 1938.

Banaras, 25. 12. 1944.

BHAGAVAN DAS.

FOREWORD

Two histories the Sage Vālmīki wrote, to teach the growing world he loved so well, the way of virtue and of happiness. The one, intended for the younger souls, depicts the outer life of Rāma, prince and King of Ayodhyā, in the North, and tells of how he warred against and slew the evil King, Rāvana, Lord of Lankā in the South. This ancient book is known to all the world as the Rāmāyana. The other, less known, helpful at a later stage, is called the Yahā Rāmāyana, Greater Book, and it describes the inner life of Rāma, telling how he triumphed over foes within himself, and so prepared to fight and conquer, for the helping of the world, the outer evil forces rampant in that time.

The story of this Greater Book is here essayed in brief.

BOOK I

RĀMA'S VAIRĀGYA

CHAPTER I

The Dying of Desire

Rāma, in the first exuberant and beauteous bloom of youth, with the whole world around wearing its most attractive hues for him, eldest son of Dasharatha, over-lord of all earth's kings, heir to the glories of the Solar Race of Rulers that abided on the earth only to teach to other kings the duties of their office—unto Rāma, while engaged in going round the Tirthas, shrines and sacred places of the land, at the early age of sixteen years, came Vairāgya, exhaustion of the outward leading forces of Desire, and revulsion from attachment to all things that perish. He heard the call of the Eternal from whose presence he had wandered forth. He heard the call, and not yet understanding its full meaning, turned his face towards his home from his pleasure wanderings and sports in the fair places of the earth.

There, in his royal home, the prince's large-eyed fate grew daily larger-eyed with wistfulness and pining for he knew not what yet clearly; and he sat in sadness in his palace with no heart for anything; or if he moved, then languid and laborious, at much urging of his loyal kinsfolk, even for the doing of the daily duties ordered for his race by his great forefather Manu.

Then they told the king, his father, how his loved son's face grew pale and paler every day. And the king was full of care, and called the prince and asked him tenderly: "What is the longing, O my son, that so distresses thee?" And he

asked him this repeatedly, but Rama always answered - "Nothing"

CHAPTER II

The Coming of the Master

Then the king went to the Sage Vasishtha, to him who was the Teacher of the Solar Kings, and to whom and to whose race has been assigned the work of holding and expounding on this earth, during this Kalpa eon, the Science of the Highest. And the Sage consoled the king, saying that wrath and sadness and rejoicing came not for small cause unto the good.

The king went back unto his halls, taking the Sage with him to see the prince, and sat thinking upon those words of his, unsatisfied and doubtful. But even as he sat so lost in care, the warden of the palace gates announced the Eshi Vishva-mitra standing at those gates, accompanied by other sages and disciples. Hastening out to do due honour to the Sage, the monarch saw that grand and glorious form, casting forth light on all sides like the sun, and crowned with matted yellow locks like flames of fire, tinging the palace-guard, with all its flags and cars and elephants and horses with a bright glow of gold, combining in one shining frame the Tejas⁽¹⁾ of the Brahmana with the Ops⁽²⁾ of the Kshatriya, looking like some large mountain peak of snow, with head enveloped in a sunset lightened haze of clouds, tranquil and all gentle, yet inspiring awe, calm-fronted happy, peaceful, yet disturbing the beholder's mind with new and vague emotions of reverence and humility and wonder, speaking the people, in sweet words and gracious glances, with sprays of that compassion which overfilled his mind as limpid waters fill the mountain lake.

(1) Splendour, lustre.

(2) Energy, vitality.

The monarch saw and bent low till his forehead touched those holy feet, and meekly led them in, and, offering service, begged for task to do, and said he would perform.

And Vishvāmitra asked that Rāma should be given to him, for a space, to help in the performance of high sacrifices, wherein Kāhatjriya help was indispensable to Brāhmaṇa.

Then the king told Vishvāmitra how his son was listless with an unknown malady; and sent for him and placed him there before the Sage.

CHAPTER III

The Questioning and Prayer

Vishvāmitra asked the prince, "What ails thee?" And the prince replied in words, slow with their weight of meaning, but flowing in a stayless stream of stores long gathered:

"Bhagavan! Great and Holy One! since thou askest me I answer thee, for none, however mannerless, may dare gainsay the Great Ones. Here in my father's mansions was I born, and brought up here, and here I studied what was taught to me. Thereafter, following carefully the ways of truth and virtue, I travelled over all the ocean-girdled earth. And by the time I brought my travels to a close, reflection rose within me strongly, and swept away my interest in the world, and, ever since, I take no pleasure in the things of life, and always I am pondering within myself—What is this that men call pleasure? What is pain? What is this expansive and series of Samsāra, endless World-Procession?

A] "The world is born to die, and dies to reappear, and everything but passes, nothing stays. And all the world is but the play of mind; and that, we see, is false. Who, then, has cast this glamour on our eyes and made blind playthings of us? Always are we running as the deer run for the

mirage-water in the desert, and always do we find that water turning into sand at near approach. And as I think of this, and who I am and whence I find no pleasure in these large dominions, nor any in the enjoyments that they can supply

“Da thou expound to me, O Sage! what is it, this that dies, this that is born again and grows? What are old age and death and evil fortune, and birth and riches disappearance and appearance? How may pain cease? Such are the thoughts that haunt me night and day and the great misery of the world weighs like a stone upon my heart, and often should I weep aloud except for fear of my own kinsfolk. Such are my ailments, such the malady that embitters for me all sweet things of life. Thinking of the many pains that hedge round every pleasure my mind can find no peace and frets unceasingly, like the wild forest elephant newly put in chains.

‘O Muni! ⁽¹⁾ men invented wealth to ease their pains. But Lakshmi ⁽²⁾ fickle, thankless gives not ease but ever breeds heart burning discontent and greed and greater misery ever leaving man when most he wants her, ever paying back his love with laugh of scorn.

‘And Life itself, for which we crave and beg so unceasingly and piteously and meanly life is fickle as the droplets trembling on the edges of wind shaken leaves. More sensible is it to try to bind the winds more sensible is it to try to break up space, more sensible is it to try to wear the running river's ripples as a wreath, it is not sensible at all to place faith in our faithless lives! No love of life is left in me O Muni!

‘Men find enjoyment not the play of pride. How may I speak out all its pettiness! The I, the I, ever the empty I!

(1) Ascetic originally an ascetic who had taken the vow of silence. (2) Goddess of Wealth and Prosperity

When I consider how from utter emptiness it takes its birth, and grows and flourishes therein, and how from its vacuity there flows full store of miseries and evils for all men, I have no heart to speak of I at all, and wish to give up even food and drink, and nourish not, but starve to death, this ever-yawning, all-devouring I.

"This Mind that makes such willing slaves of us, and flings us ceaselessly from place to place, itself not resting for a single moment in the heart—I have no wish to serve this tyrant any more, and yet know not how to subdue its giant strength. Easy it were to drink up all the ocean; easier to pluck Mount Mēru⁽¹⁾ by the roots; far easier to eat the flames of fire; it is not easy to restrain the mind."

"And stronger than the mind is Trishnā⁽²⁾. Burning quenchlessly within, it consumes me as the sun's glare kills the morning's moistures. The highest reaches of perfection, whereon I try to give my faith a resting place, it undermines and tumbles down like some strong-toothed burrower of the earth. Like dead leaves in the swirl of the waters; like light straws in the sweep of the storm; like pale clouds in the skies of autumn; helplessly I whirl about in the race-grounds of Desire. I have only heard the wonder that the wise cut through its adamantine firmness with the flawless sabre of Vivēka⁽³⁾. But yet it seems to me that even the edge of the sword, or the spark from the forge of iron, or even the tongue of the lightning, is not so strong and keen as the Trishnā that rules in the heart.

(1) The great mountain, the axis of the earth, the emblem of stability and permanence.

(2) Desire; literally thirst, the wish to live as an individual separate from other individuals, taṇhā, in Buddhist Pali literature.

(3) Discrimination—between the real and the not-real, the Self and the not-Self, the Eternal and the Transient.

Utp "See further wherein this strong Trymā centres! This foul frame of flesh and blood and bone that is so dear to us! Its very being is pretence and falshood! Unknowing in its nature, yet it knows; composed of many, yet appearing one; foul everywhere and yet seeming so fair; it is not dead, nor is it yet alive. I have no love for this old house of mine, an open thoroughfare for ceaseless winds, o'erspread with cobwebs feigning shape of gerves, running with filthy drains in all its parts, painted with blood, plastered with things impure, raftered with bones belonging to the burning place by right and only borrowed thence for a brief while, and undermined withal and shaken by the legion vermin of disease. O blui! I would leave it and go forth before it falls about me of itself. I do not understand why men should love this false and faithless friend that follows not one step to help the soul when it sets forth on its last long lonely and lightless way, (though this same soul did nurse and nourish it so lovingly, so carefully, day after day, even from infancy unto old age) False friend!, it is our friend only so long as we provide it with good meats and drinks! I will have caught to do with it, or wealth or kingship or desires. But a few days and Time shall sweep them all away.

"When I go over, silently in mind the various stages in the life of this unstable frame of ours, my love for it is lost without return. Think of the helplessness, the ailments and the thirst, the dumbness, non-intelligence, greed, restlessness, and piteousness of infancy, its fits of crying, cruelty, and rage. It seems to me that not in this life, in youth or manhood or old age, are our sensations and our cares so keen as during child-hood. A life of ceaseless terror is the child's, and of constraint from parents, teachers, and from elder children, and ever are its wishes thwarted everywhere. They are not wise that say childhood is happy.

"Passing beyond the ills of infancy, the human being rises into youth only to fall again. The lusts of life then take firm hold of him and, helpless as the child put into trance with the black crystal, he obeys their inspirations. Smiling for a brief moment like the lightning, only too surely youth precedes the groans of thunder and the tears of rain in age. Burning and sweet and bitter all in one; stained with sooty sin, yet varnishing its vice and hiding it under the paint of beauty, this passing flush of youth, like flush of wine, it has no charm for me. Unstaying, like the city of the tanks, more evanescent and more weird than dreams, hollow at heart like mercenary loves, headstrong, meekly, and uncontrollable, like shallow streams, swollen by slightest showers—such is the youth bepraised by paltry wits. The reason that is rightest runs to wrong beneath its stay. In its mad reign the mind that is most pure, most placid, and most self-contained, o'erbreaks its bounds, and grows tumultuous and turbed and discoloured, even as waters in the rains, how'er transparent they had been before. Youth is a spreading forest, wherein dwells at ease and roams at will the mighty elephant of Abhimâna⁽¹⁾, and the snakes of sin infest the tangled undergrowths of the mind's fancies in its depths. Youth is a lotus flower, pollened with sensations that pass in the tasting, petalled with evil pranks that lead to gain, beloved of the black bees of remorse and care. Youth is an ocean, surging with the countless waves of vice amongst which there disport the myriad sharks of ailments body and mental. More, far more difficult is it to cross unwrecked this ocean, than the other ocean of mere waters with all its storms and tempests and mischances. They are the happy, they are the blessed, they are the Great Ones to be worshipped, who have passed beyond its tumults.

(1) Pride arising from the sense of separateness which desires leads to a feeling of superiority over others.

safely into Peace

"They say that Love is glorious Alas ! the short lived loves of youth and sex, between these dolls of dust moistened with water that we are, dolls fashioned with a little flesh, moulded over bones, and tied and held in place with thongs ! The eyes that see the depths of Heaven in each other—they are but skin and nerves, blood, pigment and salt tears. The flowing locks, perfumed with sweetest scents, the maze of shining curls that dazed the mind, the bloom of burning gold, the moon face and its smiles like blowing lotus buds, the glowing breast down which the wreaths of priceless pearls streamed like the streams of Ganga down the snowy slopes of Himavan and the golden sides of Netu how are these fit food, O holy Muni ! for the fire of the cremation ground and its ill-omened birds and beasts of carion ! What is the meaning of these strange and cruel things, O Sage ? Alas ! these dazzling limbs are all mere flesh. The ruthless winds shall blow about the ashes of those forms that were erstwhile, unto each other, the whole concentrated world with all its joys

"And even worse than youth is the old age we see around us. Far better youth should die than pass into the living death of age. As youth did mar the innocence of infancy, so age fitly destroys the joys of youth. As the hot blast dries the dew-drop, as the hoarfrost blights the bloom as the torrent tears down green trees, so old age overpowers youth. No friend stands fast to help against that sure defeat. Even intelligence, at the approach of age, deserts the man, like a high-minded dame insulted with a rival. Only a ceaseless, helpless, craving for the past, makes a lasting home in the desolate heart, even as obscene vultures make their roost in old, leafless, and scorched and stunted trees. And ever present terrors of the future sweep o'er it as hot winds sweep o'er the desert. Better to see a city long deserted, better to see a

nable tree cut down, better to see a fertile plain parched by long drought ; it is not good to see an age-wrecked human frame. Whom not the mightiest foes could conquer in the field of battle, who pierced an unchecked path through the very mountains ; behold how easily they are overmastered by weak old age. I have not the courage to face it, O Muni !

"I cannot understand how grown up men should hope and try, like little children, to grasp and press sweet tastes from mere glassed images of fruits. Alas ! even the false paints of these images, the forms and colours that attract the infant's hand, even they shrink and shrivel up and disappear beneath the burrowing touch of Time the Ruthless. Naught is there in the worlds that Time doth not devour. Truly is it the Ishvara of all Ishvara*, God of all gods. None is beyond its sway. We cannot trace the limits of its vast dominion. We try to comprehend and compass it within a year ; but see, it stretches back behind and on before, as the Great Yuga (1) ; when we calculate the limits of the Yuga, it once more advances and recedes into the Kalpa(2), and yet again it swells into the Mahā-Kalpa, endlessly. Whatever there is of the Beautiful, whatever there is of the Good, whatever there is of the Firm and the Weighty, be it Sundu's(3) self, hopeless and helpless it disappears in the ever insatiate maw of Time. The pitiless, the hard, the cruel, the rough, the misery, the mean—these too are all equally good meat for it. Aho ! the wondrous perseverance of this Gardener ! Ever is he growing all these fruit-like worlds, and ever is he eating them. Countless are the plants, planets, and stars and comets, in his garden ; Brahmīs are their roots ; Dēvas are their branches ; the Loka-pālas(4) are the

(1) Four yugas, or ages, which make up a Mahā-yuga of 4,320,000 years. (2) A kalpa is a thousand Mahā-yugas, or a "day of Brahma." (3) Same as Mīru ; see p. 5 supra.

(4) The eight Regents of the world, one on guard at each of the four points of the compass and the intermediate points.

insects in the rotten fruits that he delights in The days are the flowers—each haunted by a night bee—with which he weaves his endless wreaths and chains The suns and moons and all the orbs of heaven are his playthings, lighter in his hands than balls in the hands of babes

Many are his names Kṛṣṇa, the Ender, Daiva, Doom incarnate, Maha Kala the Great Turner of the Wheel of Countless Cycles Destiny is his grim bride Hand to hand they dance an awful dance in celebration of the Kalpa's end Taint purchased slaves of theirs are we and they our masters, all devoid of mercy Rathlessly they drive their slaves and prematurely wear them out Their ever oppressing tyranny transforms our foods into unwholesome poison The world grows only sick with sensuous joys Wherewith we seek our ease yields but disease Our own limbs become our enemies Truth turns to falsehood Rightrousness it-self deceives So in sheer despair, the self destroys itself unable to endure that vast oppression longer

{ 'Wherein shall we find rest wherein relief, from this relentless horror of impermanence of helpless slavery to Change and Time and Death ?

Ever this stream of living things is vanishing into the shambles of nonentity Old landmarks disappear broad coastlines change their faces, the mountains are worn down by ceaseless flowing waters into mere and marsh and sands and dust Where we behold today, an audience hollow like the dry bed of an ancient ocean there we see tomorrow, a towering mountain crowned with clouds, where we see that mountain, clothed in green and spreading forests, lifts its head, to-day, to greet the skies, there, next day stretches a flat and arid plain The body that today is decked with silks and wreaths and ornaments, leg, tomorrow, in the grave all hate and washing into painful dissolution Where we see, today, the busy

city restless with its multifarious life, there, a few days later, reigns, without dispute, the silent wilderness. 'The man that glows with majesty, today, and is the sovereign of many lands, becomes but in a few days a heap of fast dispersing dust. Lush vegetation yields its place to sands; lands change to waters, waters into lands. The seas dry up; the earth, the stars, crumble and disappear; the Siddhas⁽¹⁾ die; immortals meet with death; Indra⁽²⁾ does not escape; and Yama's⁽³⁾ self, who swayed and ruled all others, falls under another's sway; Brahma⁽⁴⁾ the Paramātman⁽⁵⁾, has an end; the unborn Hari⁽⁶⁾ too passes away; and Bhava⁽⁷⁾, Source of Being, goes himself into Non-Being.

"How then may feeble souls like mine find rest from fear of Death, and Change, and Ending?

"Tell me, O Munis !, how have ye, whom the world calls the Great Ones, sinless Jivan-mukṭas, Emancipate of Soul while living yet within this prison of flesh, how have ye attained to this unshakeable calm of spirit? How have those, Janaka and the others, whose story is conveyed to us by rumour and tradition, gained that Peace? What insight is yours, what secret knowledge, whereby ye are ever in harmony with others, and with Self? How do ye and they walk in the world, without being soiled by all its mire and all its foulness? What great Being, passed beyond Samsāra, shall I ever bear in mind to help me as example? What other way may I pursue assiduously to find this Peace of mind? How may I realise my own Eternal Fulness, whereafter I may not suffer from doubts again?

(1) The 'accomplished', the 'perfected', superhuman beings who live to the end of a kalpa.

(2) King of the gods. (3) God of death. (4) The Creator.

(5) The Supreme; literally the Highest-seated; also Firm-based-upon, Rooted in, the Supreme Brahman. (6) Vishṇu. (7) Shiva.

"Or if no way exists, O Brähmanas !, or if none tell it me though it exists, or if I find it not myself, with laborious search and long, then shall I give up this place of pains wherein so long I have abided, thinking and believing that it was my body. It is not mine, nor am I its at all, and like the flame of the lamp unfed with oil, I too shall pass into extinction, being un nourished with desire."

CHAPTER IV

The Promise

So ended Râma's speech to the assembled Rishis, as end the peacock's notes, suddenly exhausted, after welcoming the deep dark rain-clouds, bending laden with the waters of compassion over the faint and thirsty earth.

The Rishis heard that sweet and wondrous speech which was to wash away in its strong flow the stains of many a mind. They heard it with deep joy. The King, his ministers, and chiefs and honoured citizens heard it in silent wonder. The mothers and the ladies heard it, seated in their gallery windows, in a stillness and an awe in which their very ornaments forgot to tinkle. The birds, perched in the garden-creepers and the niches of the palace walls, listened, suppressing their own melodies to drink that sweeter music. The wanderers of Heaven heard those words "Siddha (1), O Prince !, well done !", the Siddhas(2) cried. And after that, for the fourth part of a Muhurta (3), flowers fell from Heaven over the gathered Sabhs (4), like stars down-rushing in their eagerness to hear

(1) Excellent.

(2) Perfected souls, residing in the regions of the upper air.

(3) A mukhira is the thirtieth part of a day-night, or forty-eight minutes, by which period, the moon's due advance, or recedes, each night, in the bright, or the dark, fortnights. (4) Assemblage

that high converse, or like approving souls of heaven's dames, sent down in luminous crystals to the earth

Then the people heard the invisible Siddhas whispering to each other, how they had roamed the heavens for long eons, and never heard from earth discourse like this, which, for its restfulness and wisdom was not excelled by work of even the Lord of Speech, Brhaspati himself, and which instructed and enlightened even the dwellers of the skies. The Siddhas said "Most meet it is we hear what the great Rshis will pronounce hereon, for see, Narada, and Vyasa, and Pulaha have come already, let us hasten then and stand around King Dasharatha's court like bees around the blooming lotus"

With this, that luminous procession of the Munis streamed into the court of Dasharatha, till all its greatness grew too small for more. The chief of Rshis, Narada, was there, still holding in his hands the sweetly sounding Vina⁽¹⁾. And there beside him sat the Rshi Vyasa, dark with the soft blue darkness of new rain-clouds, and Bhrigu, too, and Angira, Pulastya, Chyavana, Uddalaka, Ushira, and Sharaloma—a very clustering of suds enhancing by their contact the glories of each other

Then in the hall of Dasharatha's palace was seen a sight unusual. As the members of the court rose to their feet, to greet the coming Rshis and the Siddhas, denizens of the air, now visible, mixed with the dwellers of the earth, sceptres, wands of office, implements of sport, mingled with the dandus⁽²⁾ of Sannyasa⁽³⁾, braids of hair twisted with durva grass shone side by side with locks crested with jewelled crowns, dresses of sacred bark rustled in company with cloth of silk and gold, and rosaries of beads of crystal rested side by side with

(1) A stringed musical instrument

(2) Sticks carried by ascetics. (3) Sannyasi is an ascetic who has renounced all

chaplets of great moonlike pearls and jasmine flowers

Vasishtha, Vishvāmītra, and the King welcomed the august visitors each and all with Arghya⁽¹⁾ and with Padya⁽²⁾, as required by the old and gracious rules of courtesy, and they too greeted these in turn and all took seats and turned with praise to Rama most beautiful of all that glorious company in his exalted mood⁽³⁾.

The Anuchanas—they who know the Scriptures in their full completeness—blessed him and addressed him thus “Wise are thy words, O Prince! and full of sweetness. Very rare are they. And often long we wait before we find one of such promise as thou art. Many are the trees that grow luxuriantly and clothe themselves in heavy foliage. Few are the plants of sandal that expart their fragrance to the axe that cuts them down. Many are the dolls of flesh and blood and bone that thou hast spoken of. Not often do we find a true mind lighting one. They pass through the old rounds of birth and age and death, of pains and pleasures and are not yet accus'd to think what this Samsara is and means. Few are they that, like thee, try to take account of what has gone before and what lies after. Few are they whose intellect flames like thine to make light for itself and for all others. But be thou happy. As thy words are full of wisdom, and of the sweetness and the sadness of Vairāgya, so do they carry in themselves full hope of happiness and peace. Never have these, Vivēka and Vairāgya, searching discrimination and compassionate dispassion, failed to bring with them Bodha, enlightenment and rest. Twofold is desire, one is the foul

(1) A ceremonial offering of rice, dārvī-grass flowers etc and water presented to persons of high spiritual rank

(2) Water for washing the feet

(3) Etymologically, Rāma means he in whom all beings rejoice rāmanāī, the Self whom all love for whose sake only is anything else dear.

the other is the pure. The one ties to the wheel of births and deaths; the other helps to free the Soul therefrom. The one is dead in thee; the other has now taken large and vigorous birth. And if we cannot show to thee, O Prince!, the light thou seekest, then the very being of the Mumbis were in vain. Be thou happy, Prince!, for thy enlightenment is near."

[End of the Vairāgeya Khanda.]

BOOK II

THE QUALIFICATIONS OF THOSE WHO DESIRE DELIVERANCE

CHAPTER I

The History of Shuka

"Like Shuka's history is thine, O Prince!" said Vishvāmitra. "Naught more remains for thee to know. Thou hast thyself with thine own subtile mind found what there is to find. Like a fine mirror it requires but burnishing alone to catch the image of the Truth quite truly. Listen then to the helpful story of Shuka. He was the bright son of the Rishi Vyāsa, now sitting here beside thy father. Long did Shuka, sacrifice incarnate, ponder in his heart the mystery of this Samsāra, this World-Process, and by himself determined that (the world was nothing more than mind. Imagination, active, makes it live; imagination, ceasing, makes it cease.) The Self behind the mind is the Supreme Omnipotent. Shaka saw this Truth, but was not confident; only his mind stayed steadfastly away from fleeting sense-enjoyments. Once he asked his father, sitting in a silent region of the mountains: ['How does the mirage of Samsāra take its rise; how ceases it; and where and when and whose is it?'] And Vyāsa told him. But he answered: 'I myself thought this.' And still he gained not confidence. Then Vyāsa told him: 'Go to Janaka; he knows.' And Shuka went and was announced by the king's warders to the king, saying the son of Vyāsa waited at the gates. Then Janaka, to try him, only said, 'Let be,' and thought no

1. 'That which is ever moving.' See p. 2.

more of him for seven days. Thereafter he permitted him to come into the courtyard of the palace. There, too, Shuka stayed for seven days awaiting. Then Janaka commanded that he should be led into the inner halls ; but he himself would still not see him. So for a further space of seven days Shuka waited, tended by lovely maidens and served with dainty foods and drinks. But Shuka lost not, any time, his calm of mind, nor at the pains and humbling, nor at the honoring and the pleasures, and ever sat silent, and happy, like a moon full and unwavering. Then the king saw him and saluted him and spoke : 'What wishest thou, ascetic youth ? Thou hast gained all that there is to be gained, and hast done all that there is to be done !' Shuka replied with his one question : 'Tell me, O teacher !, how this glamour of the world comes into and goes out of being.' And Janaka told him what his father had already said to him.

* Then Shukat 'So I found myself, with laboured thinking, and so too did my father tell me when I questioned him. You now say the same, and the same is the final finding [of the Shishras, viz., that this world arises merely out of the Vikalpa (Imagination) of the Self, and ceases with it; there is no deeper substance or substratum in it. Tell me the truth again, O king ! Is it even so ? Is it no more than this ? Shall I put faith in thee, and take my peace of heart from thee ?'

- "Janaka said : 'Yea, it is even so. There is no deeper truth than this. There is no other finding. [The nearest is the dearest ; the dearest is the simplest. The man is Breakless Consciousness alone.] And by its own imaginations does that Consciousness place itself in bonds and free itself again therefrom. Thy intelligence, O steadfast youth !, has ceased to take joy in the things of sense, and therefore, turning back, has seen the Truth. Thy father, with all his stores of self-

denial and of knowledge, has not attained such fulness of the Truth as thou hast. I am more than thy father, and thou art more than I, in the attenuation of sense-cravings !

"Then was Shuka satisfied, and sat, all silent, firmly fixed in the Supreme. Free of sorrow, free of fear, free of laboured effort, free of wish and free of doubt, he went into the solitudes of Mero later on, for practising Samādhi, and, being perfected thereon, at the end of myriad years, he entered into the Ātman, even as a tiny drop of water merges into the ocean !"

CHAPTER II

The Disciple and the Teacher

Turning to the gathered Rshis, Vishvamitra continued: "Thus hath Rama also found the Truth. The proof thereof is this—that he takes joy no more in things of sense. For while the mind revolves and revels in them it is bound. Soon as it turns away from them is it emancipated. And this comes not to pass, this turning back till after manifold frustration of the search for pleasure. Even as the dawning of the day is simultaneous with the passing of the night, (so is the dawning of true knowledge simultaneous with the passing of desire). And that which Rama feels within himself already is the Truth, and he requires but confirmation from the lips of some one who has gone before in the same path, to know it so even as the Sun requires support from Time to rise into the perfect strength and glory of noonday. Let Vasishtha give the confirmation needed. He is the ancient teacher of the Solar Race of kings. He sees the past, the present, and the future, all as present. Dost thou recall to mind, O Sage Vasishtha I, the teaching that the Lotus-Born⁽¹⁾ Himself addressed to thee and

(1) Brahmi. The land midst of the earth is like an open lotus

me, in far past ages, to quench with its pell-mell waters the fire of the great feud between us, and to help all growing souls at the same time, on the pine-crowned summits of Mount Nishadha? Brahman! re-utter then that teaching to this most deserving pupil!"

To this the Munis, all with one accord, said, "It were well."

Vaishtha, then, son of the Lotus-Born, and glorious as his Father, said: "O Muni! I shall do what thou hast asked of me, for how can I refuse thy wish, a wish that seeks the truest welfare of the sons of Dasharatha. For their sake shall I call to mind again unbrokenly the teaching given us by Svayam-bhū, the Self-Born."

CHAPTER III

The Pace of Progress.

Here Rāma asked a question of Vaishtha: "How is it that Shuka's father Vyasa, who knows all, has not attained to such Deliverance as his son?"

And he replied: "The swarms of worlds that came into existence in the Past, and passed away, within the Light of the Great Central Sun; the worlds that throng it thickly Now as motes the rays of the sun visible; the worlds again that will be formed and be destroyed in the Future—these may not be counted. The Jivas⁽¹⁾ that are born in them again and yet again, passing through worlds within enwrapping worlds, subtle and subtler, even as the layers of skin that fold successively the heart of the plantain stem, these Jivas are not

Immersed over a sphere of water, with the eyes as the spines of the petals. The presiding deity, "Collective and pure Mind" also called Svayam-bhū, is said, in Purāna myth, to arise out of and sit on this

(1) Individual souls embodied.

all or always similar. The Vyasa sitting now beside me is the thirty second that I can remember. Twelve of them had realised the truth of the Supreme but faintly. Ten were high. The rest were higher still. And in the endless future will be born again, Vasishthas, Vyases, Valmikis, Bhrgus, Angirasas and others. So are these many races of Men and Gods and Rshis born and reabsorbed repeatedly. This is the seventy second Treta of the Kalpa we are in. And the same Treta Cycle will appear again in other Kalpas. Many are the times we all have been together in the past as also separately, and so again shall it be in the future. Even as a heap of grain removed from granary to granary ever assumes new order of arrangement new combination so do the Jivas in the universe. The man who has attained to inward peace, passes unfretting through the rearrangement. So this Vyasa, free of fear and care but only Jivan mukta yet, has been born ten times already, and has eight more births before him. In the end he will arrange the scriptures, write the famous story of his race, and then, attaining to the place and office of the Lotus-Born Hiranya-garbha,⁽¹⁾ pass into the Final Peace.

Difference of kinds in Mukti: as Jivan mukti and Videha-mukti, is, O Rama !, a fact only when the subject is looked at from without, to the inner view, Mukti is one and always. The waters of the ocean, sleeping in the windless bays or heaving in the storm-tossed waves are only water still. So too That which is the Free, is as free within the body as without (The outward form of the Mumu is there sense-object, and gives not evidence of the Deliverance of the Spirit.) That is a thing internal, and is more perfect as the effort inwards is more perfect."

(1) Hiranya-garbha, 'golden womb' (primal jambu luminous aetherial fire-mist) name for Brhami-Grayam Rsh, one of whose forms is the Sun.

CHAPTER IV

Exertion and Destiny

"Spare not Effort. Think not anything of Fate. All is within the reach of everyone in all this universe, if only due endeavour is made resolutely, and the seeker turns not back, losing heart half way. By tireless effort only, has one individual Jiva gained the place of Indra, king of the three worlds. By tireless exertion only, has another 'wave of Chit'⁽¹⁾ become the Lotus-seated Brahmā, the Creator of these worlds. So by highest efforts of their own have two great Beings gained the foremost places of Vishnu and Mahāšva. Indeed, when of two fruits that grow on the same stalk, one gains its true fulness of nice and roundness, while the other hangs unripe, and dry, and hollow, know that this is caused by nothing else than the latent consciousness of Rasa (sap) making due effort in the one alone and not the other.

"Two are the kinds of effort: the effort of the past and the effort of today. Of these two, the latter will prevail over the former, and well-directed effort will achieve its object, even as light brings out the differences of colours. Man always gets only as he endeavours, and what is known as Dalva, Destiny, is naught else than his convergent previous Karma only. There is no other Fate than this. And like two rams they fight, these two, the present Karma and the past, and now the one prevails and now the other, and the stronger wins at last. Therefore let the man call up his energies, and, setting teeth and clenching hands, let him conquer past with present effort. The past may be long gathered, but the present can be carried longer still into the future. The common cry, 'Tis fate!', of men after desert, is nothing but the cry, 'Oh I messy!', that men will utter after suffering. It only means the

(1) The Principle of Consciousness.

fact that the past evil Karma has prevailed in that one instance / How does it forbid, or make impossible all future effort ?

Fati Then let the man tread under foot relentlessly, the thought that his past fate is driving him. It is not stronger than his present feeling of ability to resist. The man who disregards the immediate evidence of his senses, and would put greater faith in baseless inference, surely insists that his two arms are snakes, and struggles violently to free himself from them. Having a present feeling of ability to work contrariwise, how should the man allow himself to say that he is driven helplessly by his old Karma into evil courses ? Surely such a man is most unfortunate, and never saw a great example. Let him trample down, I say, such weakling thoughts. Let him labour hard to gain deliverance from his bonds. Let him look always on his house of flesh as something that will pass away one day. And let him therefore strenuously avoid the actions and indulgences that mark the beast, and strive to live the life that marks him man. Let him not delay, thinking 'I will do later,' for the chance may not come soon again. Let him associate with the good, and study hard, and let him never fear his labour will be vain, for these are great examples that have gone before him. So shall he free himself from helpless births and deaths and so attain the endless joy of Peace wherein all things are Equal, yea, One and the Same, which the wise ones say is highest end of human effort, (for sense of Inequality and Separateness is source of Misery)

CHAPTER V

'The Meaning of Destiny'

"Then is there no such thing as Destiny, O Sage ?" asked Rama. "Is it not true that all the Future is already present in the Present, that all the Present was existent in the Past ?"

"Yes," said Vasishtha. "And the truth of it is this. All the Past, the Present and the Future are contained in the Being of the Supreme Brahman. That content is the only true all-determining Destiny. That inmost Being makes and is the causeness of the Cause, and the effectiveness of the Effect. It includes both; not one only. Effort is included in it as much as the Result of effort. All Jivas are embedded in that all-embracing, all-pervading, all-containing Being. None can stand apart from It and out of It, and say, 'This, which is something separate from me, compels me from without to do this thing.' That which is the Universal, and supports and gives existence to all possible acts, and moods, and substances, cannot be appropriated exclusively and misapplied for the urging of one only of such moods against another of them. It can be urged to support of both the opposing moods equally. All Effects are immanent in that Being. The Whole of It may be said to be the Cause of each and everyone of these Effects. It is manifested by an effect, and may be inferred from it, only after the effect has happened. There is no other way open to Jivas of learning the whole of that Totality of causes, before the happening of an effect. Hence Destiny can never be pleaded as prescribing a particular course of action, but only as explaining it after it has been adopted. For all the purposes of life, each particular course of action must and can be determined with reference only to the circumstances surrounding it immediately and making up the situation, in that limited portion of Space and Time which is within the purview of the individual concerned. The Self is Self-impelled and Self-directed. None Other can compel it. For, were it so, another would be wanted to compel the other, and so on, endlessly. The true and full import of this will appear when that Nature of the Being of the Supreme, which constitutes Destiny has been fully understood. In the meanwhile, let every

one see well, none can dispense with self-exertion Let him exert himself in any way he likes, and, indeed, no man will work in any way but that which will conduce to the accomplishment of the desire that is most strong within him But let him know for sure, and ever bear in mind most firmly, that good comes of good acts, and ill alone of ill

"Know well that Destiny achieveth not its ends without due means Both are predestined Effort is the means for human beings Desire (Vिद्या) is realised, or actualised, in action Everyone acts only as he most desires [The long cultivated and intensified desire of past births appears as the Guiding Fate of this life's actions] Action is desire denied, made visible, desire is iniod, and mind is man When men say Destiny drives them to do a thing, they mean but this, that the sum of their past Karma is so leading them That Fate which they refer to is this sum which they have made, for the time being, stronger than their present selves by incurring liabilities to it [In the detailed working of the world, the stronger is the fate of the weaker, nothing else] Then let men try unceasingly by well-directed effort to become stronger than their fate Behold the Rishi Vishvamitra here By a thousand years of rigid self-control and high austerities he triumphed over the fate which gave him a Kshatriya body, and won true Brabmanhood in that same body, so that I myself, between whom and the Rishi there had been a bitter and most cruel war in bygone ages welcomed him, by order of the Father of the worlds, as a Brabmarshi.

— 'So should the earnest searcher, when the mood of grace is on him, take advantage of it to the utmost and promote it, and when the evil mood asserts itself, then let him battle strongly with it as he can The mood of grace the pure desire for knowledge and for peace, is with thee now, as blossom of the plant of virtues nursed and fostered with much skilled

and wakeful gardening in the past. See that it wither not, but yield thee rightful fruit. Happy art thou that it has come to thee in early youth at length. Let not that youth go by without securing that which will make all the life to come a calm unbroken; and so attend unto the Science of Deliverance that I expound to thee, as it was given of yore to me by Brâhma."

CHAPTER VI

The Origin of the Science

"On what occasion was this science delivered to thee, O Sage!, by the Self-born?" asked Râma.

Vaishtha answered: "From That wherein (Rest and Motion are as one, which is the Inextinguishable Light within all Jivas, whose Nature is best named 'Infinite Principle of Consciousness'—from that Infinity of Being rose Vishnu in the beginning of this Cosmic System, as a wave arises on the surface of the ocean. Then from the Lotus-Heart of Vishnu, pollened with thick-crowding stars, was born the Paramâshtha, Knower of the Word, of Scripture and of Scripture-meaning, encircled by the Gods and ancient Rshis, Archangels of wisdom and of power. And He sent forth all this creation from within His Mind. In this country of Bhârata Varsha(¹), in a corner of the continent of Jambu-dvîpa,(²) He placed races of men which in time became beset with pains and sorrows, mental and physical. Then, beholding all their wretchedness, a great compassion rose within His mind, as in a parent's at the sight of children in distress. Pondering how they might find release, he called into existence the cardinal virtues of Tapas, Dharma, Dâna, and Satya(³), and also the holy places of pilgrimage and

(1) I. e. India

(2) Asia, as one meaning of the word.

(3) Self-denying self-control; lawful ways of life; charity, truthfulness and wisdom.

worship. But He saw again that these were not enough, and that Release, that highest happiness which is named Nirvāna, cannot come except from Perfect Knowledge. Then He evolved me from His mind, and I, appearing from somewhere, like small wavelet on the crest of ocean bellow, stood before Him, humble and obedient. He bade me take seat on the northern petal of the Lotus whereto He was resting, and then said. [My son ! let thy mind forsake its Peace for a brief while, and gain experience of Ignorance, Avidyā, and its consequence of restlessness'] With this behest in guise of curse, I lost the memory of my pure stainless inner Spirit-nature and gave room in my mind, instead to pain, sorrow, disturbance with experience of Samsāra. Then Brahmā said to me [Ask me, my son !, the remedy for thy pains and I will tell thee, so that thou wilt be unhappy nevermore]. And I asked of Him, and was taught, and then He bade me go, as embodiment of His knowledge and teach the Jivas of this Bhīrata Varsha who required such teaching, and were fit to receive it by Vairāgya and Vichāra, dispassion and reflection. And so I sit in my pre-ordained place while this creation lasts, doing the duty that was set to me.]

'And as He sent me forth so has He sent forth other Rshis too, Sāṇakumāra Nārendra, and many others. So, when the happy times of Krīayoga passed away, the times when all were virtuous, and each knew and discharged his duties to all others, then these Rshis made partition of the common earth into many lands and many countries, and appointed kings to rule in them, that ordinances might be well observed, and laws and limits fail not for the want of persons to enforce them. And many sciences, of Smṛti and of Yajna(¹), and of other things, for the achieving of Dharma and of Kharma,

virtuous ways and the joys of life, were given out by us to them.

"Then as the wheel of time rolled further onwards, and deeper degeneration came, and men began ever to step beyond the bounds set for them, and gave way more and more to greed and lust, there came on them inclemencies of weather, sufferings from heat and cold, rivalry and wars and the subjection of man to man, and the artifice of wealth and property, with its inseparable consequence of poverty, and distinctions of rich and poor arose, and penal laws and punishments followed, and sovereigns found it more and more impossible to rule their peoples without engaging in wars with other monarchs. And great despondency and weariness came on these kings, and they were like to fail in their great work of government. Then we, the Rshis appointed for this purpose, first unfolded unto them these stores of knowledge, teaching them to understand the nature and the end of all creation, and set their duties and discharge them with the clear eye and strong heart of true insight. And, for the Science was first given to kings, it has come down under the name of Raja-vidyā, Raja-guhya, Science of Kings and King of Sciences, the Royal Secret Doctrine. Thou too shalt learn it, and thereby fit thyself for thy great duties.

CHAPTER VII

Who may die and who may ~~die~~ live

"Limited is the Valdigya that is born of special cause. Raja is it. A touch of pain breeding dislike of that which gave the touch is lost in the next following touch of pleasure. But thine is the unlimited Valdigya that is born without apparent cause given, born of the inner sight that makes discrimination between the Fleeting and the Never-Changing.

and with it realises that the Fleeting, that which has an end however long drawn out, cannot be separated from its Parting and its Pain. That is the Sāttvika Vairāgya

"King Arishta nemi, when old age came to him, went into the woods to make Tapasya⁽¹⁾ placing the people in the charge of his strong son. Long he dwelt in Tapas in the solitudes of the Gandha mādāna mountains, so called because of the soul filling sweetness of the fragrant flowers that cover them and bloom and blossom all the year round. Indra Lord of Heaven, bade his messengers 'Go unto king Arishta nemi. Honour him and seat him on my heavenly car and bring him hither, so he may enjoy the glories and the greatness of my realms.' They went with Indra's message to the king. He questioned them 'Tell me first, ye messengers of Indra', what the joys and sorrows of your realms may be, and then shall I decide whether I ought to go with you or not. And they answered him 'The harvesting of pleasures there is in proportion to the seed sown here of acts of merit. Highest virtues lead to highest heaven, middling ones lead to the middle plane of it, the common ones to the lowest levels thereof only. And jealousy is there of the greater, and ambition too to pass beyond the equals, and satisfaction also at the sight of others lower. And at the end, when the store of Punya merit is exhausted, on the aroma of which the soul fed and maintained itself in those high regions, then comes the fall, and the gods die and redescend into this world. Such are the merits, such the drawbacks and defects of Heaven.' The king heard and cried out 'Go back to Indra. Much do I respect and thank him. Yet tell him from me that I crave not his joys. Take your car away. I am content with this dire Tapas, with the help of which I shall get rid of this impure fleshly abode of mine, and all the selfish lusts.'

(1) The same as Tapas, asceticity asceticism

that bind the soul to it.' The messengers went back and made report of this to Indra. He was pleased and bade them go again, and this time lead the king to where the Rishi Valmiki dwelt and pray the Rishi from him to give unto the king that which he wanted, the Final Knowledge.

✓ 'Thou too hast seen, O Prince¹, as thou didst well describe, that offices howsoever high, places and powers howsoever great, worlds howsoever glorious, lives howsoever far reaching in space and long lasting in time, are still as much short of the Infinite and the Supreme as the lowest, meanest, poorest smallest and most ephemeral; that mere addition of the finite to the finite will not make the Infinite, that the Inner alone is the Inner and the Infinite, ever present and ever-available if we would only turn our eyes to It, that the Outer is always only the Outer and always within the Inner; and that the Knowledge of the Inner and the Infinite alone, whichever holds, and ever denotes, at once, within Itself, all Outer and all Finite, can bring satisfaction.

'Knowledge is the only Cure of all. As the small ills of daily life are tided over with the help of petty knowledge, so can this great all-pervading ill of Doubt, Despair, and Weatiness which lies concealed in the heart of all limited life, however high or low, be mastered only with the aid of the Great Knowledge of the Truth of the Lord of Life and Death.

'Four are the warders standing at the gates within which dwells that Knowledge. Srama, 'Dispassionate Calm of mind,' Vichara, 'indefeasible, invincible, untiring Reflection,' Santosha, 'greedless Contentment,' and Sidhusamsarga, 'Association with the Good.'

'He who has felt the grasp of that great ill of Doubt, and is resolved to grapple with and master it, he who possesses the Satyaka (pure) Vayavga, and has the means to satisfy these four gatekeepers of his fitness, or three or two or even

one alone of them completely—for service of the one, if well performed, becomes the service of the others too—he can have those gates opened to him

"And he who has already passed these gates and made acquaintance with the Resident within he is the person fit to guide others to that Home of Peace

"Worthy art thou to ask, and I will answer. The way is the Ancient Way of Rational Intelligence. Walk it with me untiringly. None may transcend it. Reason in its fullness is the guide of all life. It includes all seeing."

CHAPTER VIII

Attainment of True Knowledge

'Believe, O Prince !, that such high knowledge is, and that untiring search by ever stronger thought will bring to it. Were it not so, how many great and good men had succumbed to care and sought succor of agony in suicide. That they did not succumb is proof that they did find the Remedy for their mental illness. Reflection shows the way to cure all pains. Let none think lightly then of such Reflection. The men who served Vichitra faithfully received from it the gift of that true insight which enabled them to look on all the ever passing Process of the World, its joys and bates, its laughter and its tears, its ecstasies and anguish, with an equal mind, cool, feverless at peace with all. They have viewed this process as a vast Drama wherein the one single actor, Self, becoming the countless players, and the somes as well, lands, seas and forests, endlessly rehearses, for his own Pastime, all possible experiences of pain and pleasure. They who have not yet found the secret of this View shall suffer till they find it. But when they find it, then shall this journey through Samsara

become as voluntary Play to them, Tragedy and Comedy in equal measure, ever balanced, one against the other.

"Holding fast this View, the Great Ones, who have gained the lucid mind and seen the Self, roam in the worlds at will. They grieve not, want not, ask not good or ill. Doing all their duties they do nothing. Pure are their actions, pure their dwelling-places, pure their ways. All violence of struggle, all wrong views, all prejudices, all partialities, cease when the Supreme Self is seen; and then the mind, free of desires, attains the silent, soft, and sweet sereness of the cloudless midnight moon of autumn.

"But such high mood is not attained without beholding the Ājña-'Tat-tva', the Essential 'Nature' ('That-ness') of the Self, without understanding deeply, without perceiving, without realising, the Oneness and Non-separateness of all things, in the One-without-Another, without-a-Second, the 'Self which is Naught Else than Self all-one'.

"Then let men strive with all their might, through all their life, to see that Ājña face to face.

"Riches avail not in that search, nor friends, nor kinsfolk. Motion of hands or feet avails not, nor torture of the body, nor travellings, nor holy places. Only by conquering the unrest of the mind, by one-pointed Vichāra, helped by Shama and Santosha and Saṅga, may cognition of the Self be gained, and then, by Yoga, gradually comes the mergence in it by attenuation of Upadhis.⁽¹⁾ The former may be gained sitting or standing, moving or resting still, by man or god, or Rikshasa or Dalitya or Pinava, whoever will make Vichāra manfully and single-heartedly for it. Indra sought and gained it. Indra's great rivals, Prahlāda and his grandson Bali, both mighty monarchs of the Dalitya race, did also gain

(1) Ebātha, envelope, garments, tenements, vehicles of the soul.

it. So did Vibhishana and others of the Rakshasa race Doubtless that Cognition, that Awareness, that All Self-Consciousness, may be gained by any who will really turn to look for it, for the Self is verily everywhere and always, therefore Here and Now.

Thou too, if thou searchest with the help of those four helpful friends, shalt certainly achieve it, and be happy as the Jivanmuktas⁽¹⁾—Han and Hars and the great Brahmarsis."

CHAPTER IX

Shama and the other Means

‘a/m’) "Shama⁽²⁾ leads to that high knowledge, and is itself in turn perfected by it. Shama is indeed the Final Peace wherein there is no error. They in whose hearts has bloomed the lotus flower of Shama, they have indeed two lotus hearts like Han's self. The wealth of the three worlds wins not such joys as ever wait on him who owns the wealth of Shama. The moon in all his glory gladdens not the hearts of men as does the sight of him who has attained to perfect gentleness and is at peace with all his fellow beings. The enemies of such forget their enmity at sight of him and are converted into friends. Even the outcasts, even the abandoned, even the thieves and murderers that may not trust another of their kind, place faith implicitly in such a one when he approaches them. Even as the beast of prey and bird of innocence good and bad alike, have trust unquestioning in the mother, so even have all men, of crooked ways or straight, trust susceptibility in him. The

(1) The Yoga Vasishtha seems to use this word generally as including all the stages of Mabli in which an Upajati, a material sheath or vehicle, a body, however refined its substance, is maintained.

(2) Tranquillity, calmness, non restlessness of mind.

very beasts cease from their mutual struggles in his presence. And men take greater joy to see him than they do to see whatever else is dearer to them even than their lives, and they approve with welcome whatsoever he does with quiet, unrelated, unaggressive mind.

He who suffers not from violent elation or depression of the mind, he is the Shānta (Peaceful). He who looks with equal eye on all, and grasps not eagerly nor violently flings away anything, he is the Shānta. He who touches all affairs with an intelligence refined and pure, and ever seeks the good of all and shirks from causing pain, he is the Shānta. He who does with wakefulness the duty of his life externally, but ever slumbers dreamlessly within, he is the Shānta. He whose mind maintains a calm unruffled, through feast and revel as through war and death; who yields not place in his mind for a moment to a mean wish even in dire misfortune, even in world cataclysms, whose mind is ever stainless as Ākasha. Space is, although it holds all worlds, he is the Shānta.

"The mind of such a one evolves and radiates around peace from within itself as the stars radiate light. To such a one the Supreme Essence manifests Itself of its own gladness.

'Santosha, deep contentment, is but the fuller and more positive form of Shama.

"Then, purified in mind with Quiet and Contentment, enter thou, O Prince !, on-the enquiry into the nature of That which will explain all else; on the Vichira⁽¹⁾ to which thou hast thyself already in thy questionings given form, thus, WHO AM I, AND WHENCE; AND WHAT AND WHENCE IS THIS? To know the true Nature of the 'I' and of the 'This'; to know that, and how, and why, the latter is ever rising and subsiding within the former; is to know All and to find

(1) Etymologically, the word means 'exploration'; 'going to and fro', enquiry, reflection, pondering, looking before and after, thinning.

Peace None should despise Vichara It is man's only refuge, his only instrument of work All this multifarious life of men is based on nothing else than their Vichara and all its complex business is conducted by its help alone, though it be righteous now and wrongful then They ~~see~~ ^{will} be remedies for their pains by means of it alone finding it if the Vichara happens to be deep and sound sufficiently and failing otherwise Let none pretend that he can do without Vichara No more can he do so than he can see with others eyes, or run away from his own shadow. Even the uselessness or non-existence of Vichara may not be decided except by means of that Vichara Better the rockbound toad, better the crawling earthworm, better the blind cave serpent, than the man without Vichara Only the intelligence that has been sharpened and made subtle by Vichara sees that Highest Being that is subtler than the subtlest, smaller than the smallest, greater than the greatest, (for its Consciousness envelopes and contains them all)

'Strengthen and make perfect this Vichara by association with the Good Ones Where they are, emptiness is fullness, ill fortune is good fortune, death is a feast Their presence is as the searing snow to the poison-plants of evil, as the strong wind to the fogs and mists of ignorance and perplexity It is as the gentle fostering sun and rain and air to the seeds and shoots of Knowledge It is enough that they exist on the earth, more is not wanted

'Bear in mind O Prince!, that the greatest gain is the gain of Contentment, that the truest way is the Way of the Good Ones, that the Final Knowledge is the Knowledge of the Self and Its Nature gained by deep Reflection, and that the highest happiness is the Happiness of Peace ''

[*End of the Mumukshu-Vyaakhrta-Prakarana, the Book of the Way of those who seek Emancipation*]

BOOK III

THE WORLD ILLUSION AND THE REAL SELF

CHAPTER I

The Nature of the Drshya(¹)

Vasishtha said 'Thou shalt hereafter see fully from what I said to thee O Prince', that Shama(²) before the gain of the Knowledge is the Shama of brotherhood in suffering and sadness, of tender love and pity for all things having life, whose common lot is pain, of sympathy, which is the Self's instinctive feeling of its Oneness with all other selves, or, in another view, it is that utter emptiness of heart from which all eager interest in things, all vehement urge and craving for deed of either good or ill have vanished. The Shama after the gain of Knowledge is the Shama of Unity in joy and peace, of Love for all cognised and realised as one with Self, of Sympathy, no more instinctive only, but perfume necessitated by Perfected Reason, it is the utter Fullness, wherein all being included, there is left, again, no eager overpowering motive for deed of either good or ill for all is seen as Pastime.

'So too, Right Conduct, Sad-achara, before Knowledge, is the inability to add more suffering, by one's own selfishness, to the suffering of others, because of that instinctive sympathy. After Knowledge it is the inability to cause pain to the Self now known as one with all selves, because also of utter absence of all motive for exercise of one's own will, as

(1) The Seen, the Object-world, as contra-distinguished from the Prashna, 'the Seen', 'the Embodiment'.

(2) Calm of mind.

something separate, in manner at all different from the Great Plan of the Creator as manifested in the Cycling of the World Process.

"To gain this peace of mind, learn the true nature of Bondage and Deliverance Samsara⁽¹⁾ is divided into two great halves, troupe Subject and triple Object, Knower-Da-
sirer Actor and Known Desired-Acted-on. Pleasures and pains arise from incessant intermixtures of these two. The existence of the Known is the bondage of the Knower. Its non-existence, by 'negation', is the true deliverance of the latter. So long as the Seer believes that the Seen is real and independent of the Seer, so long shall the Seer's pains and pleasures too be real. Understand that the object world is all illusory, thou shalt then understand that the subject world of endless experiences, painful and pleasureable, is also all illusory. Realise that the object world is Not-Other than Self, is Naught Else than the Ideation of the Self is nothing independent of the Self, thou shalt then also realise that pains and pleasures are not any thing in essence other than creations of thine own Will and Imagination, not imposed on thee by anything outside thyself.

"How then may the Seen cease to be? If it exists, how can it ever pass out of existence? And if it has no being in reality, how came it then into existence? We see that the Seen is, palpably. It is not wholly non-existent. Also it is always disappearing. From existence it passes into non-existence, and from the jatter it emerges back into the former. They say that the non-existent has no existence and the existent no non-existence. Yet everywhere around us we see this assumed law broken every moment, for Change, every

(1) The manifested universe the World Process etymologically, 'that which is moving perpetually'.

change, is a coming into existence of something that was not, and a passing out of existence of something that was; even though that something be mere form, be only conjunction or disjunction, be simply movement. We also see that not until the Seen ceases can we have Peace. And yet it will not do at all to say that the Seen is not, is not!

"Not even by Nirvikalpa-Samadhi⁽¹⁾ can it be effaced entirely. For the most rock-like Nirvikalpa-Samadhi has an end, as is well-known to all who have experience of it. And then the Seen wakes up again at the same time as the Seer wakes. [For the true seed and source of the Seen is the Nature of the Seer himself. As a small mirror holds within its narrow limits, yojana⁽²⁾ after yojana of mountain, forest, ocean, so does the subtle Self hold all the universal cycling of the Seen within It-Self. As taste lies hidden in edibles, as oil in the grain of sesamum, as scents in the hearts of flowers, so lies the Seen, ever concealed and ever revealed, in the being of the Seer.] *Imp*

"Not by mere denials may the Seen be abolished, not by any mere turning away of the face from it; but by the resolute facing of it, and the grasping of its true nature, may it be rendered powerless to oppress the Seer. Not by tightly shutting the eyes may the child escape from the fear of the phantom, but by looking at it with a light, and understanding that it was something bred by its own foolish fancy.

"This gigantic goblin of Samsara troubles them no more who have examined it with the light of Vichara.⁽³⁾

(1) Meditation in which there are no mental images remaining; the soul reaches union, feeling of identity, with the Formless Brahman, and naught remains but peace, profound 'sugar' or 'milk' Consciousness, something 'who-knows-not, -names-not, -whence-not, -destined-not'.

(2) A measure of length, about eight miles.

(3) Reflection.

CHAPTER II

The Story of the Space-born

"Hear thou the story of the Space-born

"Somewhere there dwells a Brahmana named Akashapā (Space-born). Ever intent is he on meditation for the good of all beings. He had lived thus so long that Mṛtyu (Death) grew jealous, and thought to himself, 'All created things I over power and devour relentlessly. Why do I not thus with this Space-born Brahmana? My power is blunted against him as the edge of the strongest keenest sword on the face of the rock.' And so he went against him once again. He met a wall of fire surrounding his abode. With difficulty he broke through it, and beheld the Brahmana, and endeavoured to grasp him with his hundred hands, but failed, even as one fails with physical bands to seize a thing of fancy.

"Then Mṛtyu went to his lord and master Yama (1) and asked him why, and Yama spoke 'Thou art unable by thyself, O Death!, to master any living thing. It is the actions of thy prey that make him fall into thy ruthless hands. Go thou again, and seek for those acts of this Brahmana that shall help thee to defeat him' (2). And Mṛtyu wandered long through distant countries, lakes, rivers, and forests,

(1) Yama, etymologically, means rule regulation, restriction control. Law now of self restraint then Law Enforcer (in Mythos and Super-Physics) the God who is the Judge of Souls (in Metaphysics) the One Self which is the Supreme God, the Supreme Judge the Source of all Law and Laws of Nature the Lord of Life and Death.

✓ (2) Acts are due to desires and gross changes. Desires mean Limitations of the self and Limitations necessarily imply a beginning and an end hence subordination to death which is only change in extreme. Whatever there is change death has sway and men by acting become subject to death.

mountains, seas and shores, and towns, and cities, searching for those acts, but never found he any. Then he came again to Yama in his helplessness, and asked him where those acts lay hidden. Yama pondered long and then replied : 'O Death !, the Brahmana born of Space has done no acts. Out of pure Space alone he took his birth and therefore is not different from Space. No karma lies behind him, nor is he making any now. No limitations, no desires, are there in his nature to manifest themselves in any action, and to be seized upon by thee and broke through. That we see the play of life-vibrations, breath-movements, (Pran-spanda), in him, is the fault of our own eyes. It is as if all possible infinite shapes and figures that lie embedded in the east rock of Consciousness (?)—and could be carved as separate statues out of and apart from it, if such an 'out of and apart from' it were possible—should, each of them, imagine itself as having an existence separate from and independent of that rock. But he whom thou art vainly jealous of, O Death !, doth ever hold to his identity with the Supreme, and so may not be singled out and separated and attacked by thee. A Being that arises from its Cause, without the help of instruments, can in no way be different from that Cause. And so this Brahmana, born of Space alone, and one with it, falls not within thy sway, unless he should, of his own wish, harbour thought of death. Thou must perfecte confine thy operations to those that join themselves

to limitations, thinking, "I am this piece of earth, this mass of matter, or this, or this."

"But tell me, Master !, how may there be any birth from Vacancy alone ? How are born, or are not born, earth, and air, and fire, and all the others ? So Death asked of Yama, and he made answer

"He is not born at all, never was He unborn nor ever shall cease to be (1). All possible things are but parts of His Consciousness, downwards from that Mount of Light (2), which to our sight arises first after the sleep of Maha pralaya (3). And as a part may not overpower the whole, so canst thou not conquer Him."

Mrityu heard this with surprise, and, smirking, went to his abode."

Rama said "It seems to me O Sage", that thou hast been describing unto me Brahma Himself, the Great Father of all things, the Cosmic Mind the Self born and the Unborn."

"Truly so O Rama !, and about Him Mrityu disputed with Yama at the end of a Manva劫, and was thus instructed by him

"As the castle in the air, as the city of dream fancies so truly is all the Seen. The Seer and the Seen have no true being of their own, apart from the being of Param ambi. Imagination is the Mind and the Mind is Brahma."

CHAPTER III

Recurring Questions

Rama asked, "Tell me clearly, O Sage ! what the form is of the Mind from which these chains of worlds are spun ?"

(1) He is but the indefinite Mind of the Logos out breathed and in-breathed but never beginning nor ceasing to be.

(2) The Fire-mist nebulous mass of radiant matter the central sun of any particular cosmic system of any grade (3) Great Dissolution

Vasishta : "It has no form, O Rama !, Even like Space is it, everywhere yet nowhere. Naught else is it than Consciousness of an object. It is Sankalpa, Identification. Avidyā, Samsṛti, Chiṭṭa, Manas, Bandha, Mala, Tamas,⁽¹⁾ are synonyms of the Seen, and the forms of the Seen are the forms of the Mind ; it has no other form of its own. And this, the universe of the Seen, is all within the Infinite Point, the Great Atom of Consciousness (Mahā-Chit-param-ānu), even as light is in fire, motion in wind, liquidity in water."

"The state of non-seer-ness which comes to the Seer on the disappearance of the Seen—that is the state of Oneness, Sole-ness, Solitude, All-one-ness, Loneliness, (Kevallabhava). When that has been attained, then all desires of Like and of Dishke (Riga and Uvēsha) vanish, at once, as restless motions from the leaves of the forest when the storm is hushed."

Rama : "But how may the Seen cease to be? If it really is, it cannot lose itself. And that it is not non-existent, our senses testify."

Vasishta : "Truly is it a startling statement that the world (jagat), and all its 'I am this,' and 'I am this,' has no real meaning. Yet I make that statement, and I shall try to make it clear to thee, and show that all This that thou seest and imaginest as 'I' and 'Mine', ('I am this' and 'this is Mine'), is nothing else than Brahman⁽²⁾; that that which is already Full expands within its Fullness (as it were); that Peace remains in Peace; that Space appears in Space, and Brahman in Brahman; that in reality there is no Seen, no Seeing, and no Seer; nor life nor lifelessness; but only one Great Shanti, everlasting Peace."

(1) Error, Movement, Particularized (Explored) Consciousness, Mind, Doubt, Sisya, Inertia, respectively.

(2) The Vast 'Expander', the Boundless 'Expander', the Infinite.

Rāma : "Thy words, O Sage !, are but as if thou saidst—the son of the childless woman has ground a mountain into dust, or that a dead rock is dancing with its arms extended, or that statues of stone are reading, or clouds painted on walls are thundering. What is the meaning of thy saying that this world, with all its solid lands and mountains spreading wide and standing high in space, with all its pains of births and deaths, is naught ?"

Vāsishtha "What I mean is this—that it is all the Creation of the Mind, which, while non-existent in very truth falsely appears as existent."

Rāma : "But whence then came this Mind and how does it appear as existent when it is not really so ?"

Vāsishtha "From That which remains behind in the general dissolutions of Māhā-pralayas, the Eternal Being whom words cannot describe adequately, who is indicated by such names as Param Atma the 'Supreme-Self', whom the Sankhya calls the Puruṣha the Sleeper in the Body, who is the Brahman of the Vedāntins, the Vijnāna (Partless Stream of Consciousness) of the Vijnāna-vādins, the Shunya-Vacuum of the Shunya-vādins, from whom all this arises in whom all this arises, in whom it all has emergence from whom the gods, Brāhma, Viṣṇu, and Hara Expander and Creator, Preserver and Maintainer, Jodrafter and Destroyer, issue as rays from the Sun, from That from which Time and Space and the ordered Movement of Destiny take their existence, from That which transcends all existence. Pure Consciousness, Manas, Thought, Ideation, Jñāna, is His sole high and mysterious Power [And as Jñāna is His Nature, so by Jñāna only may He be seen and known] Tapas self denial, Dīna, charity, or Vrata, fasts and vows and vigils, give no help herein directly."

Rāma : "Where may we find and how may we approach this God of gods ?"

Vasishtha: "He is not far to seek. He is in our bodies even. He is all around them too. He is they. He is the Universe. Wherever Consciousness is, there is He. Chit—the Principle of Consciousness—is all. Chit is the Wearer of the Moon (Shiva-Space). Chit is the Lord of the Eagle (Vishnu-Time). Chit is the Lotus-born (Brahmā-Motion). Chit is He that shines, the Sun with the myriad rays."

Rāma: "But in this land of ours, O Sage!, we hear this as a commonplace from even the lips of children, and but too often it conveys no meaning."

Vasishtha: "The deepest sayings of the wise become the commonplaces of the people. As I have told thee once, the deepest is the simpliest, and the very simpleness of profound truths hides their full meaning, and their all-pervading presence does itself lead to ignoring of them. Try to understand the meaning of the commonplace. A truth is commonplace only to minds that are themselves but commonplace. Yet more, if remedies are commonplace, are not the griefs and ailments, for which these remedies are sought, more commonplace? [The truth is, when the malady is strong, the patient will befittle the medicine applied, if it effects not cure within a moment.] But persist in the malaise, and the former loses what the latter gains in strength. If thou shalt try to understand sincerely, what Chit may be 'without an object different from itself,' (I-Another-Not), then shalt thou see what frees thee from all pains. Then break the bonds of the heart, then all doubts disappear, then karmas fall away; for the Final has been seen."

Rāma: "Describe again to me, O Sage!, the form and nature of the Final Being."

Vasishtha: "Whatever is the form of Consciousness during its flight, when it ranges from point to point, covers the most measureless distances, that is the form of the

Param-Ātmā (1) That fathomless Ocean of Consciousness wherein the ever haunted world is ever denied (2) is lost, is caught, that is the nature of Param-Ātmā, wherein the complex relations of Seer and Seen, appearing to be, are yet to reality not, wherein are all these crowded worlds but which is empty still, which though composed of Chit is yet like a vast dead rock—such are the Form and the Nature of that Param-Ātmā"

Rama: "How may I understand that that Param-Ātmā is, and that these worlds are not?"

Vasishtha "He who understands that the world is an illusion just as much as the colour of blue which appears to belong to the emptiness of space is an illusion he has in truth understood the nature of the Supreme."

Rama "Thy words O Sage!, are as if one should say that the Mountain of Meru lay contained in a grain of mustard. How may I create within myself the belief that all this solid world is non-existent?"

Vasishtha "By long continued stress of imagination thought has this solidity thou speakest of arisen. And as it has arisen, so also and so only may it disappear as it has disappeared for those we know as Jivas muktas and Videha-muktas. Surely thou believest that such are?"

Rama "Tell me the character of each O Brahmana!"

(1) It is the Omnipresence of the Self which alone renders the appearance the illusion of slight possible.

(2) The Nature, the Form, the Essence the Character the Substance the Prakṛti (as we may like to call it) of the Principle of Consciousness, Universal Consciousness the Supreme Self (which is and includes all individualised, particularised, singularised embodied, ensheathed selves) is "I This-Not" an eternal Negation, by the I of the This of Other than I, simultaneously with Affirmation, superposition, Identification, Imagination, of it without which Negation were impossible. See *The Science of Power* or *The Sciences of The Self* for full explanation.

Vasishta : "He who has seen and understood the heart of things, while yet in the body, he is the Jivat-mukta, emancipated while yet living ! His face changes never its serenity, though good befall or ill. Abhimâra, egoism, is dead within him. His Buddhi, Reason, Mind, is not bound to any object by the bonds of Desire. Though acting, in performance of his duties, as they act who are moved by the world's loves and hates, he harbours not these dual roots of all the passions and emotions in his heart of hearts. And when his body (sthûla or sâkshma or kârana, gross, subtle, or causal) falls away in course of time, as his Prârabdha-karma⁽¹⁾ is exhausted, then he enters the condition of the Vidéha-mukta. The Vidéha-mukta spies not nor sets. He neither is, nor is not. He is not I; he is not thou; he is both. He shines in the Sun. He rules over the world as Visbou. He dissolves them as Hara. He creates them again as Brahmi. As ether and as air, he supports the Râhis, Gods, and Titans. He is the Family of Mountains, on the summits of which stand the cities of the Loka-pillas. As the Earth too he bears these rates of living beings on his broad breast; as grasses, as groves, and as creepers, he gives forth the seeds and fruits that nourish. Whatever, indeed, appears, he becomes all that. Having identified himself with the Supreme, he becomes identified with all the Nature, all the Drama and the Dream, of the Supreme."

Râma : "But if the Vidéha-mukta becomes the three worlds, where is his emancipation from Samsâra ? Is he not fallen deeper still into that Samsâra ?"

(1) That portion of the 'Totality of Causes' (Sanchita Karma) which has begun to work itself out in effects, in the life of a particular individual, while that portion which is newly set going, is started into action, in this life, so as to fructify in the next, is called Agâmî or Kriyâ-karma Karma.

Vasishtha : "It would be so only if that Samsara had true existence, and if the Videha-mukta had not realised that it has no true existence."

Râma : "But how, again, may its non-entity be realised?"

Vasishtha : "The way uphill is no less long than the way downhill. By patient unremitting effort may this end be gained. Think on the nature of the Seen and of the Seer. What seems so solid today, is it as solid to-morrow? Hast thou not thyself so well described how seas dry up, mountains crumble away, and [whole worlds vanish from the painted sheets of space? And does not even common reason say that what is, cannot also not be, and that what is not, cannot be? Does it not follow hence that whatsoever undergoes a change is really illusive, has no true existence?"

"That only which persists through Maha-pralayas has true existence."

Râma : "This that remains behind after such Pralayas must be formless. On this point I have no doubt. But how should it not then be utter emptiness, mere nothing. Where neither Seer is, nor Seen, cannot be else than nothing."

Vasishtha : "Truly a No-Thing, but which holds all things within itself. As the marble-block contains within itself all possible shapes that might be chiselled out of it; as the smooth surface of the ocean hides within itself all possible billows that might rise on it, so does the Being that remains through Pralayas contain within itself all possible forms of all Samsâkas. The marble figures and the ocean-waves—what are they? Mere modifications of the substance of the marble or the water, modifications, movements, limitations in Time and Space. If by a great effort of the Buddhi, Motion and Time and Space could be cast out of the illustration, then would it become plain how emptiness and nothingness is full with all existence."

Rāma : "Where does the phantasm of Samsāra go during these Pralayas ?"

Vasishtha : "Do thou tell me whence arise and where retire the castles of imagination that thou buildest."

Rāma : "Still these castles of imagination have a temporary being. They arise and disappear. That should be explained. Allowing even that Samsāra has no true existence, still it has a false existence; not absolutely Asat⁽¹⁾ is it, though not all Sat⁽²⁾; at most it shows both aspects, Sat as well as Asat. It is Sat-Asat. This leaves behind the ever recurring questions: Whence does it arise, whereto disappear; why does it arise, why end; why should the Paramātma, Being beyond wants, Being Self-complete, Eternal Fullness which should be beyond the need for change, ever be casting forth and reabsorbing from and into itself this hopeless tangle of joys and miseries."

"Brahman is all, Brahman is everywhere, thou sayest. All Jivas should be Brahman were it so. Yet every Jiva is different from every other. One sorrow here, and one rejoices there, a third looks on indifferent. All Jivas act not uniformly, are not moved by the same motives at the same time. And even were it so, how could those be one which we behold as two, as many, standing side by side and all apart from one another, or, indeed, moving different ways ?"

Vasishtha : "Well sayest thou, O Prince !, such is indeed the ever recurring question. This is the one main point, round which all the doubts and the difficulties of the searcher cluster. While it remains unsolved nothing is solved. To tread the path of Truth without an answer to that question is more difficult than to tread one's way without a lamp through a dense forest on a cloudy night. Doubts laid to rest by means

(1) Not-Being, non-existent. (2) Being, existent.

other than of such answer, rise again and yet again like well armed foes that are only stunned and slightly wounded and not slain. This most helpful answer thou shalt find O Rama! if thou thinkest deeply on the true nature of Time, and Space, and Change.)

' Thy question factually assumes the truth of these as I indicated even now

' That one Being should cast forth another or others from Itself, and re-absorb these back into Itself—this Change implies both Time and Space. If Time and Space were not, such change and such succession could not be, nor would there be the co-existence of the Many. If thou couldst see that the Supreme works not in Time and Space, but that both these are in Its Being then would thy question have been answered finally, then would the doubt vanish for evermore, then shouldst thou see that all the Changeful Process of hamsarn is a Frozen Dream, a Changeless Vision in the Changelessness of the Eternal, for, where there is No Change there cannot be question of Why and Whence, Whereto and How.

"I shall try to make this clear to thee. In the mean time, ponder a while on this. What happens when a great playwright carries in his mind the whole of a great drama, complete from beginning to end with all its acts and scenes and hundred characters, each playing a different part and sensing, thinking, desiring, feeling, willing, acting countless sensations, thoughts, desires, emotions, volitions, actions? Are they not all at once, there, in the dramatist's mind? Is there any time or space or motion in that state? And are these mental characters and acts and scenes different from the playwright? Are they not identical with his mind, his consciousness, his very self? Yet if the drama were enacted on a stage or even written out on paper, it would become invested, at once, with time and space and motion, to the

spectators, or the readers, who would regard themselves as different from the actors; and the actors too would regard themselves as different from the spectators and readers, and also from each other, and also from the characters whose parts they were playing. That the play is being enacted 'outside' Me, and is not all within Me, is the Illusion necessitated by the 'limitation' of the This.⁽¹⁾ *Most Lop*

CHAPTER IV

The Story of Lila

[Note:—The very instructive, but also at times very obscure, story, which is here given, can scarcely be followed without a few hints.

First, it must be understood that a 'universe' exists only in relation to those who belong to it, i. e., to those who, being formed of the same materials as itself, are able to respond to the vibrations of which it consists. To them the universe is 'existent' and has 'form'. To all others it is 'non-existent' and 'formless'. Universes interpenetrate each other, but each is 'enclosed' from all others by virtue of the limitations of the perceiving beings belonging to them. As all of the physical universe that a man perceives is enclosed in the small space of his eye, so is the whole physical universe enclosed within the eye of perciency common to all consciousness related to it. The universe of the astral plane exists and has form for the inhabitants of that plane; to them the universes of the physical and mental planes are non-existent and formless. So with each plane in relation to the others. By the highly developed inhabitant of the

(1) See *The Science of Peace or The Science of the Self*, and the Illustrations given on pp. 326-327, 374 of *The Science of Peace* and pp. 411-412 of *World War and Its Only Cure—World Order and Religion*.

higher manasic levels, the different planes can be called into visibility, and then the physical plane, by reason of its limitations, appears as the smallest and most restricted, a mere corner of the vast thought universe

2) Secondly, the universe consists of thought stuff, Akasha of vibrations of Consciousness. It is the Idea of its Logos—nothing more. All types of matter are modifications of the Akasha, and consist of slower and smaller vibrations of it in a descending series

3) Thirdly, Time and Space represent the conditions imposed on our consciousness by the Logos. If he is thinking ideas in succession, we are conscious of time and see evolution when He thinks of the whole simultaneously, the worlds up, and time is not. We measure time externally by the response of consciousness to the slow and small vibrations that impress us as 'physical matter', but when we change our perceptive capacity, time changes with it e.g. we may experience years of astral consciousness in a moment of physical time

Fourthly, according to our perception is our sense of 'reality,' that is real to us to which our consciousness at the moment is responding

These general ideas must be kept in mind in reading the story of Padma and Lili, as a knowledge of them is taken for granted throughout. The life-story is on three planes, the physical, the astral, and the mental). The opening scenes are on the astral, whereon have been built, by the action of desire in a previous physical state, all the fair surroundings of the joyous existence of Padma and Lili. The story opens in 'Summer Land,' and Padma and Lili are in full enjoyment of the astral life, surcharged with passionate emotions, tasting all the delights longed for by Vasishta and Arun Jhati—their former selves—on earth

Additional notes in brackets are added through the story, as hints to the careful student, to guide him through the intricacies of the maze —Auric Besant]

Vasistha said : Listen to the tale of Līlā, Prince !

Reigned once on earth a king bearing the name of Pañma. Līlā was his queen. Great was the love between them. In parks and forests, groves and leafy arbours, 'mongst beds of flowers, in houses made of tender creepers, in royal palaces and artificial lakes, on mountains covered with the sandal-plant and full of the voice of the cuckoo, amid dark woodlands, and in open glades, midst smiling lotus-beds and trees fruit-laden, among bright waterfalls and showers of sparkling spray and slabs of crystal, they, day after day, enhanced their mutual love and happiness with enjoyments tender and refined, with stories, games and riddles, poems, recitations, dramas, scenes of town and country, wreaths of flowers and gems and graceful ornaments, swings made with chains of blooms, journeys by boats, horses and elephants, sports in the water, song and dance and dalliance, and the luxuries of music from the Muraja and the Vinā.(1)

Long years passed away in these enjoyments, and then a care shadowed the beautiful brows of the queen. "Dearer to me than life is my husband," so she thought. "How may he become immortal? How may I remain for ever with him? So shall I endeavour, with Japa and with Tapas(2), that never shall my husband's face fade from my sight."

And she consulted, aged Brāhmaṇas, aged with knowledge, aged with Tapas, aged with many sciences. One answer only they returned to her with one consent: "All else may be attained, O Lady! A mortal body never may be made immortal."

(1) Indian musical instruments.

(2) Recitation of mantras, Itihasas, and puranas.

With aching heart did Līlā ponder this. She thought : "If I die before my husband it were well, and I were free from pain. But should he die before me, then shall I do so that his Jīva may not pass out of the limits of this palace."

With this resolve she made Upāsanā⁽¹⁾ of Sarasvati, the Goddess of wisdom and all knowledge, and, unknown to her husband, worshipped her in the ways laid down by the Shāstras⁽²⁾. By hard austerities and strong self-discipline she pleased the Goddess of Speech and Science, and the Goddess appeared to her and spoke : "I am pleased with thy unbroken Tapas and thy Bhakti⁽³⁾ to thy husband. Name the boon thou seekest."

Līlā answered : "O Mother of the worlds ! Thou that dispellest the gloom of the heart as the Sun the gloom of the outer world ! If Thou art pleased with me, then give me this—that if my husband die before I pass, his Jīva may not quit the limits of this palace. And give me this also, that when I pray to see Thy holy form, I may have sight of it and be not disappointed."

"So be it," said Sarasvati, and disappeared.

The wheel of time rolled on, and what the queen had feared did come to pass. They brought to her, one day, that much-loved body of her husband, mangled to death in a great battle with unrighteous kings who had invaded the country wrongfully and been defeated, but at the cost of his own life, by Padma. Sad was the state of Līlā on beholding him. Now crying and now silent with despair, like one demented, wilbering like the nahn⁽⁴⁾ flung out of its water basin, fading like the lamp-flame fallen from its feeding cup, she came near to dying too.

(1) Worship, "sitting near", "attendance".

(2) Religious books, Scriptures, also sciences generally ; etymologically, "teaching", from shiv, to teach. (3) Devotion. (4) Lotus.

Sarasvati had pity on her plight, and came and said: "Take thy husband's body, child, and lay it on a heap of flowers. The flowers shall not fade, nor shall the body. His Jiva shall not pass out of this palace; and he shall rise again to give thee joy."

That rain of tender words revived the dying Lila, as the first showers revive the dying shaphari(¹) in lakes dried by the summer sun. She hastened to obey these orders, and at the middle of night, sitting beside the body, she sought again with her whole soul the feet of the bright Goddess. Sarasvati appeared, and Lila asked her: "Where is my husband, Mother? What is he doing? Take me to him. I cannot live without him."

The Goddess said: "My child, there are three spaces—the Common one, the Chitt-akasha, and the Chid-akasha(²). The last is subtler than the other two. That which thou seekst, being composed of sheaths of Chid-akasha only, can

(1) A kind of small fish.

(2) The common 'outer' space is that which we seem to see with the physical eyes. Chitt-akasha is the 'inner' space 'within the mind', or in which intelligence works, and by Chid-akasha seems to be meant what may be described as 'the principle of space', 'real-space', or 'absolute-space', the principle of the possibility of the co-existence of the Many, of countless things, within Universal Consciousness.

(The three spaces are the three worlds, physical, astral, and mental; all are formed of mind-mind; but the third is subtler than the others, and, in its nature, more akin to that in which the creative consciousness works than are the other two. Pajma had passed on to the spiritual plane, and was subtler in the nature of that plane. If Lila would find him, she must free herself from the denser matter in which she was herself enshrouded, and then she would become conscious of, because responding to, his world, and would again be in his presence. She, accordingly, we find in the next chapter, entered into meditation, and left her astral and mental bodies; clothed, then, in the Kirupa Sharira, she could range the mental globe at will. A. D.)

be seen and felt, though non-existent to thy present view by meditation on that Chidakasha [That which lies midway in the passage, ' swift as the wink of the eye' of Samvit⁽¹⁾] from one place to another, that is Chidakasha. If thou canst fix thyself in the contemplation of that to the obliteration of all other ideas then shalt thou attain without a doubt the state Sarvajnaka⁽²⁾ which is the underlying basis of all. This state is not realised except with the total non-existence (i.e. non-consciousness) of this Jagat⁽³⁾. Thou shalt realise it by my favour.

The Goddess disappeared with this and Lila passed with ease into the state of Nirvikalpa Samadhi⁽⁴⁾. As a bird leaves its cage when the door is opened she left behind her body and anish karona⁽⁵⁾ and there in the space enclosed by that same palace she saw her husband seated on a throne high in the midst of thronging chiefs receiving embassies and messages directing state affairs and wars and expeditions listening to Vela-chants and music honouring Raths and ordering the building of new forts and cities. She saw in his great court and all about it old faces the faces of those she used to see in her other body in the capital of the Long Padma. She also saw new faces she had never seen before. She went into the court and wandered about in it but now

(1) Consciousness

(2) All including all-excluding

(3) World etymologically the ever-going from gain to gain. Usually Jagat means a particular world a solar system sometimes only the earth-globe while Samadhi is the World Process.

(4) Consciousness whence concrete ideas have vanished. Nirvikalpa Samadhi ordinarily means a state of consciousness in which there is no Kalpana, no particular idea or ideation or object but only the sense of being a massive sentient mere consciousness. Here the expression seems to be used in a relative sense i.e. particular consciousness ceased so far as the object world of Lila a 'living' body was concerned, but her inner mind inner organ

(5) Lower mind inner organ

present there saw her, even as the inhabitants of a city imagined by one man are not seen by another man.

She saw her king, not of the age of the Padma-body that died, but youthful as at twice eight years. And passing out of the court she saw the light of the noonday sun, and towns and rivers, hills, valleys and mountains, all owning the sway of the king. Later on she saw a sky filled with moon and stars and planets.

Seeing all these things she suffered great perplexity and wondered: "Are they all dead, the citizens of our earthly capital?" (1)

Then, with the help of Sarasvati (2), she found herself again in a moment in her palace, and saw all there as it had

(1). [Padma is now in Devachan, and has created the world in which he is living. He has peopled it with all the figures of his past, and is living actively his royal life, the actual experiences having by no means extinguished his longing for it. Life is infinite, for no external inhabitants of the mental plane affect the derahsanic consciousness, the world of which is limited by the forms it can itself produce. Later we shall meet the thought-form of Lila herself as aspect of Padma. Lila's perplexity as to the dwellers in Padma's world may be shared by the reader, how far were they "real"? The answer is that they were more "real" than their astral place or physical plane copies. We never know in the three lower worlds more than the thought-forms we create of our ideal. how much of one friend animates that thought-form depends on two things—his own stage of development and our power of response to him. The more of him we can answer to, the more of him will vitalise our thought-form, out till we reach the limit to which we cannot know him as he is. Any number of thought-forms may be vitalised by one form, as rays of one sun may illuminate many waters; as much of his life as the form can contain and transmit shines through it. It has been observed in Devachan that an eye embodied on earth may be working actively in the thought-forms inhabiting the "higher worlds" of many inhabitants of Devachan. A. B.]

(2) Prajapati both as in the original Sanskrit expression. It might also mean "owing to the avoidance of knowledge"; but this would have no

been before (1) Hastily she roused her sleeping attendants and bade them summon the ministers, and call together all the king's court as usual in his lifetime. They came, and she saw them all alive, and was much pleased. But her perplexity and wonder grew the greater. "Unaccountable is this Maya," she thought. "Our citizens are there as well as here. And parks, and groves, and hills, too, are there in the very image of these I behold here. Even as scenes exist without as well as within a looking-glass, so it seems creation lies within as well as without the mirror of Chit. Which of the two Sargas⁽²⁾ is false and which is real? I shall ask Sarasvatī."

And the Goddess of Speech came at her prayer. "O Mother of the worlds!" Lila exclaimed on seeing her, "Thou hast set the laws that guide them! Why sufferest thou that I should be in such unrest of mind? The Great Ones cannot bear that the weak, deserving of pity, should suffer pain. Tell me, then, which of the two worlds, that I have seen and see, is false, and which is real?"

Sarasvatī: "Tell me first, my friend!, what thou callest real and what false."

Lila: "As I am sitting here, O Goddess!, and Thou art there, this I think is the real. And that where my husband now is, that is the false, because it is empty and occupies not any time or space."

Sarasvatī: "Thou wouldst say that that world is a faulty copy of this, that this is in some way the cause of that. But how can a false effect flow from a true cause? Effects are not dissimilar to their causes, and if this world were the cause of that, then that would partake of the nature of this." special significance here, and the commentator follows the other interpretation

(1) She returned to her mental and astral bodies.

(2) Worlds, creation.

Lilā : "But is it not so, Mother I, that effects differ from causes? The lump of earth can hold no water. But the jar made from that earth will do so."

Sarasvati : "An effect which proceeds from a cause with the help of instrumental causes may show some difference from that cause. Say, then, what things of this world were the causes of that other world of thy husband's? It seems to me that all the things of that world were born of the elements belonging to it. If these components had gone there from this world, how would this world be here now? What, too, supposing that this world was the cause of that, could be the other helping causes in such case which would help to make it different from this? The instrumentality that arises even in the absence of other causes, is not different from the first cause, f. e., belongs to that first cause itself, which is therefore material and efficient as well as instrumental cause. Such is the experience of all the various kinds of causes in One Cause occurs only in the single case of Param- Ātmi, which undergoes no change It-Self, but carries all change within It-Self, eternally."

Lilā : "May it be that the memory of my husband took that dense and solid shape? I think that memory was the cause. And this world is the cause of that memory."

Sarasvati : "My daughter I, as Memory is of the nature of Ākāsha, so too is that which is born of that memory. The world of thy husband, though 'experienced' by thee, was only Ākāsha. But while thou wast in it, was it not to thee as real as this is now? Didst thou not see that world broad-based in space? Didst thou not see that night succeeded day there even as here?"

Lilā : "This world, too, then may be like that world of my husband's, all composed of the Ākāsha of Memory?"

Sarasvati : "It is even so. And as that false world of thy husband is to thee, so too is this world to me."

Lila "Tell me how that formless world⁽¹⁾ of my husband was born out of this."

Sarasvati "There is a world system somewhere in the measureless expanse of Chidakasha. In some far corner of that system lies a town nestling midst woods and streams and hills, and in that town there dwelt a brahmana with his wife. The pair were named Vasishtha and Arundhati, though different from the Rishi and his wife. Once that brahmana sat on the top of one of the neighbouring hills, and saw the king of the country pass below with a great and gorgeous train on a hunting excursion. He saw all that magnificence and forthwith rose the thought within his mind 'Happy is the sovereign! All joys attend on him. How may I attain those joys? Cherishing this wish within his mind but still not deviating from the path of righteousness, the brahmana passed into old age and thence to death.'

"His wife, too like thee had sought in vain for immortality for her husband and failing there, had prayed to me and gained boons like the ones I gave to thee. And thus the brahmana after death became a glorious king with broad domains yet all confined within the walls of that small house in the nameless town. His wife too bearing not that separation from her husband of her lifetime, cast off her body, and, in an Ati-vahini⁽²⁾ body, went to him as flowing rivers go unto the ocean."

"Eight days it is now since these death, and the house and the town are all existing. And yet thou art that wife O

(1) Formless to her now that she had returned to the astral consciousness.

(2) Ati-vahini means composed of those elements which carry onwards (bahani) the Jiva after the death of the body. But it seems to be used in the text in different places to mean different bodies, correct knowledge about which belongs only to occult science.

Lilā !, and that brahmana Vāsishtha was the Pālma thou bemoanest now. One illusion giving birth to others, unreal in reality from the standpoint of the Self, but all too real to the view of those who are within it and within its grasp."

Lilā heard in wide-eyed wonder and exclaimed : "O Dēvi !, Thy words may not be false, and yet how may this be ? The Jīva of the brahmana within the walls of his small house, and we the monarchs of far-stretching lands, forests, and mountainst ! The maddened elephant confined within a grain of rye ! The mosquito competing with a host of flies and defeating them ! The Mēru mountain hid in a speck of pollen and swallowed by mistake by an infant bee ! Explain thyself, O Dēvi !, and bear in thy great patience with the slowness of my weak mind

Sarasvatī : "I tell thee no untruth, my daughter ! If we ourselves did break the great ordainments, who else would observe them ? It is true that the old memory of you both was broken and re-appeared in another form. Even as the things of the waking consciousness become during a dream, so do the things of life become after death. It is true, I say, that all thy wide dominions are confined within the walls of that small house. In the consciousness of Ājīmī, (1) worlds within worlds lie concealed in each paramānu (2). Doubt this not !"

(1) The Supreme Self.

(2) Atom. [Every atom retains every experience through which it has passed, i.e., retains the vibratory potency created by such experiences. Therefore to the Jīva as intellect, an atom contains in each of its sheaths the worlds in which it has been functioning and these may be seen reflected in, or revealed by, it, at any moment. Loosed at will material senses by the Chittātmā, the material world it has experienced would disappear, with the material senses, the material world, and so on. (The change of perceiving sheath would cause a feeling of transition. A.D.)

Lilā "The brahmana died only eight days ago, thou sayest, but many years have passed over our heads ! How may this be, O Mother ?"

Sarasvatī : "As Space has no real dimension, so Time has none. As all this appearance of an extended Universe is mere Prati bhā, 'Appearing', Consciousness, Imagination, so also the appearance of Time, from a Kshana to a Kalpa (1), is mere Prati bhā. And, even as in dreams, so in the case of dying, the Jīva after passing through the swoon of death, forgets its preceding condition, and awakes into a different set of appearances, with different times and spaces. A single night became twelve years to King Harsh-chandra. Hopes deferred make years of single days."

Lilā. 'What memory was the cause of the creation wherein the brahmana and his wife had their home ?'

Sarasvatī. "The memory of Brahma was that cause. The Final Cause is the Idea in the Māhā-Crit, the Supreme Consciousness (or Supra Un-consciousness) wherein cause and effect are one" (2)

Lilā 'Not without much application may these subtle things be understood, O Goddess ! In the meanwhile if thou thinkest fit, take me to the town where the brahmana and his wife were dwelling.'

Sarasvatī. "Abandon then this body that thou wearest, by dwelling on the consciousness that has withdrawn itself from all objects."

Lilā 'But why may not the other worlds be visited in this same body ?'

(1) An instant to an age comprising many millions of years.

(2) [The Jīva commencing its experiences in the physical life originates in the Divine Idea. 'Super-consciousness' would more accurately represent the fact than the pair of opposites, consciousness and unconsciousness. A. D.]

Sarasvati: "The formless worlds assume form to the corresponding consciousness. Even the worlds created by the imagination of the man cannot be seen by that same man's physical eye."

Lili: "And shalt thou go there] in the same body that thou wearest now?"

Sarasvati: "Yes, for mine is already a Manomaya Déha (mental body)⁽¹⁾. Thou too couldst make one with long practice. Nothing is accomplished without practice."

After this conversation beside the body of Padma in the closed room, filled with the fragrance of the flowers on which it was reposing, the two entered into Samādhi, holding their bodies motionless like statues carved in stone. Casting off all consciousness of outer things they retired into themselves like lotus flowers at the end of day, and became motionless like the white clouds resting against a mountain-peak in the absence of the breeze.

Then they rose into space, stretching through endless millions of yojanas⁽²⁾, the Goddess in her own old form, and the human in a Jñāna-body⁽³⁾ suited to that experience.

(Note:—The text summarised in the above chapter is very difficult to follow, because in it metaphysic loses its preliminary character of theory, and, in combination with psychic matters, appears as a practical occult science of which

(1) [A Miyava-type, formed at will, by the trained will, out of mental matter, and capable of being changed and adapted to varying conditions by the same will. A Déva or Devi normally uses such a body, when functioning in the three worlds, but a high Dévi, such as Sarasvati, would have the Jñāna body spoken of later, and the Manomaya Déha she speaks of would be put forth from it. A.R.]

(2) A yojana is about eight miles.

(3) [Knowledge-body. A cosmic body formed by the aid of Sarasvati. Occult students will recognise its nature from the experiences related, and the hints given in a later note. A.R.]

the lay world has no knowledge. This difficulty occurs again and again throughout the text and the reader should carefully bear in mind that the present English abstract can in no way claim a certainty of accuracy in the summary of these portions such as it does in dealing with the mere descriptive or narrative portions. The reader should himself undertake further research and satisfy himself independently if he is interested in the subject)

CHAPTER V

The Story of Lila (continued)

Hand in hand they went beholding all the wonders of those depths, profound and pure more shoreless than the ocean more transparent than the good man a mind. Passing through the zones of clouds illumined by the ceaseless play of the lightning and of the atmospheric currents flowing high above, they crossed beyond the orbit of the moon. Then Lila saw new sights, and felt all the immensity of space empty despite its countless millions of orbs. This was the giant pathway of the Gods and the Titans. Siddhas passed them on Vimanas⁽¹⁾ rushing with a whistling sound so dense it could almost be grasped by the hands. Planets and comets speeded by. Yogis and Dakinis⁽²⁾ creatures of strange and monstrous forms, Siddhas and Gandharvas⁽³⁾ circled around. Here they beheld the city of the Rudras there the abode of Brahma. In one part were flaming Suns creating constant day, in another reigned a darkness dense as the heart of the rock. Now they witnessed great battles between

(1) Heavenly cars.

(2) Female auxiliaries and goblins.

(3) Super human beings and heavenly maidens.

the Dévas and the Daityas⁽¹⁾, and again the clash of a hundred comets hurtling together. At times they went through space glowing with quenchless heat, again through parts freezing as mounts of snow.

Passing thus through many scenes of marvel, seeing many worlds with many forms, they came finally to successive enwrapping shells of earth and water, fire and ether, each ten times as large as the preceding, and through them passed beyond the limits of that Brahmlanda⁽²⁾.

Then they came to another world passing through similar enwrapping shells, in the reverse order (ethersphere, atmosphere, photosphere or ignisphere, and hydrosphere), and lighted on the earth that was in the mind of Satasvati⁽³⁾.

There they saw, themselves invisible, the house of the brahmana, its men careworn, women with weeping faces, servants cheerless, painful to see, like flowers with withering petals—all for the recent loss of its head and master.

(1) Gods and Titans.

(2) Egg of Brahmi, i.e., universe or system.

(3) [The lesson given to Lila by Satasvati was of the most instructive character. It is a peculiarity of the Jhans-body that it can function on any plane and a body of the matter of any plane can be evolved from the root of that matter in itself. It appears that a majestic Mayavi Rupa similar to the Manomaya Rupa of the Dévi was evolved for a flight through space. For in the Mayavi Rupa, subtle as may be the matter of which it is composed, a sense of passing from one place to another, however rapidly, is experienced, whilst in the Jhans-body itself there is no such sense of motion. The quenchless heat experienced in passing near or through a torning incandescent world and the cold radiated from a dead one, should be noted. The "enwrapping shells" are appearances caused by different dimensions of space. They had begun their flight amid the archetypal worlds of the higher mahasic level, where the great creative activities are at work, and the wars of the Gods and Titans are waged, and they sped onwards through the lower mahasic regions to the astral, dropping finally to the physical plane. A.B.]

Then the wish arose in the mind of Lila : "May these folks, so full of sorrow, see the Goddess and myself wearing the ordinary shape of women" And forthwith it was so, and the people of the house thought that they beheld before them Laksimi and Gaum, the Goddesses of Wealth and Health, and, headed by Jyeshtha, the eldest son of the dead brahman, they beat before them and laid flowers at their feet. The two then questioned them why they were all so sad, and Jyeshtha answered "My parents, who were the heads of this house, have just been taken away by death, and therefore are we sad, and not we only, but the whole village, so good were they to all. Even the creepers in the surrounding woods are restless in their sorrow and make gestures of pain with their leafy hands, and the rivulets of the neighbouring hills fling themselves from heights to the rocks below and shatter themselves into a hundred fragments, all for the bitterness of their great loss. Do ye something to relieve our sorrow. Vision of the great Ones should not go in vain."

Lila touched the son on the head with the palm of her hand and a great peace came over him. The other members of that household, too, forgot their trouble in the joy of seeing these two heavenly forms, and cheerfulness came back once more to that desolate home.

The two then vanished from their view, and Sarasvat asked the wondering Lila : "What more wished thou to see and know?"

And Lila asked "Why could I not be seen by the people of that world whereso my husband dwells after the death of his Padma body?"

Sarasvati answered "Because thou wert not then as yet a Satya Sankalpa⁽¹⁾, which condition is attained only by

(1) A state of consciousness in which things are seen as they are, in their true nature. Etymologically, one whose Istotma becomes real, imagination true, "whose thoughts becomes realised".

practices and the perfect realisation of Advaita, non-separateness, non-attachment to one single body, the not-feeling of an unbreakable identity with the body of Lila. Thou hast now become such a Satya-Sankalpa and if thou goest now to that world of thy husband thou mayest be able to hold converse with him."

Lila : "What great wonder is this ! In the space enclosed by these house-walls lived my husband, the brähmana. In this same space are situate the domains of Padma, and he lived and died in this. And in this same space, too, is he again a greater king with wider sovereignty."

Saravati : "Yes, O daughter ! And yet at the same time are the three worlds distinct and separated by thousands of millions of yojanas ! Thus are there vast worlds all placed away within the hollows of each atom (1), multifarious as the motes in sunbeams. Which husband wilt thou go to now ?"

(1) Here we have an allusion to one of those occult truths that are what the French call inaccessibles to the ordinary mind. The atomic sub-planes—I am obliged here to use the exact terminology of Theosophy—taken together make up one cosmic plane, that of Prakriti, and interpenetrate each other as do ethers, gases, liquids, and solids, here on our physical plane. A man able to rise to the stage of consciousness (Satya-Sankalpa) in which a cosmic body is used, would not need to "move" in order to be conscious of any point in the prakritic cosmic plane. Imprints of all the compounds into which they enter are thrown up in each atom, and he can study in the atom the existences of the plane to which the atoms belong. But if he goes out in a macroscopic Maya he may inhabit the fields of space wherein are rolling worlds composed of the materials of the sub-planes of our plane, and so pass through thousands of millions of miles. Saravati and Lila have been thus travelling, but Lila now discovers that she can by the Satya-Sankalpa vision see the realms of Padma in the house of Vardhita. An illusive sense of travelling may be felt in the krīya sharas (cosmic body) even without moving, for the mind seems perceives with incredible rapidity when sent from the heavy vehicles it uses in the lower worlds;

Lili - "My memory comes back to me ! Eight hundred births have I passed through, I see, since my descent from Brahman. I was the wife of a Vidy-dhara⁽¹⁾ in the distant past. And, step by step, by growing grossness of desire, I fell into vegetable and animal forms. I call to mind that I was once a creeper in a Muni's Ashrama⁽²⁾. And by that holy influence I rose again. And once I was a long, and then I fell again because of sins. Alas ! the marvels of these many births ! I have slumbered sweetly as a bee on the soft petal of a lotus, and feasted to satiety on its pollen and its honey. As a bird I have struggled hard against and broken through the net of the horrible fowler, even as a weak man may break with difficulty through an evil addiction. From rock to rock have I leapt as a deer with beautiful eyes in the mind-stealing scenes of wooded hills, till I was shot down by the cruel arrow of a Kiraṇa⁽³⁾. I have also floated on the ocean billow as a huge turtle, and again as a giant fish. I have been a Pulundi⁽⁴⁾ on the banks of the Charmanavati⁽⁵⁾, singing and drinking the fresh juice of the coconut. I have known the deepest loves of youth on the golden jewelled table-lands of Mitru, and have also lain on costly couches shivering with sickness like a moon beam on unsteady water."

Conversing thus the two passed out of the house of the brähmana, and Lili recognized the things of that past life of when it opens up new ATTRIBUTES of perception objects flash along them to which the mind successively responds and this gives a sense of motion. Compare the illusory motion experienced by a person in a stationary train when a moving train passes. Consciousness may change without change of locality, and we are where we perceive, space being an illusory atma. A. II.)

(1) An aerial being, tholier, possessor, of occult sciences.

(2) An ascetic's woodland abode. (3) A māna of a hill tribe.

(4) A woman of another hill tribe.

(5) A river in India now called the Chambal.

forest that seemed extensive as space itself. Far as the eye could reach, the long lines of naked sword blades gleaming battle-axes, lances and arrow points, quivered and rattled with the tense excitement of the warriors. A moment each proudly awaited the first stroke from the other, and then the two armies rolled into one with the roar of meeting oceans.

Lila saw it was her hero-husband righteously resisting the invasion of a hostile king. They only are the heroes—Shuras—who fight truly and honourably in a just cause, or in obedience to their righteous king and master, and such only go to heaven, not they who fight falsely, without good cause however, brave⁽¹⁾.

And all day long the battle raged and roared, and soon the ground was spread with mounds of dead rising from thick unwholesome pools of blood and crushed and mangled flesh of men and beasts. The carcasses of elephants arose like islands from the surface of that sea of death, pieces of shattered cars drifted about like spars of storm-wrecked boats. And shrieks of agony rang everywhere and cries for father, mother, brother, friend, and frantic calls by leaders to their hosts to save the wounded and not trample down their own.

But with the sinking sun the slaughter slackened. The greater part lay dead or wounded. The rest were tired and worn. Emissaries went to and fro. Both sides agreed to cease hostilities for the night. White flags were floated out. Shortly the evening moon shone on a sickening scene of death and desolation, where the morning sun had lighted up a gorgeous show of bravery. Women wandered over the field.

(1) It must be remembered that "righteous war" was the highest duty of the *ksatriya*, the warrior, and death in such a war as the gate of *svarga* (heaven) might therefore well figure in a king's heaven. Etymologically *ksatriya* is *ha* who protects the weak from being harmed and *luti* by the strong, *ksatri*; *praya*.

of battle searching for their husbands, and when they found them dead, slew themselves with the weapons that had stricken their loved ones. Filthy carrion-beasts and creatures of the other spheres, Yakshas, Pishachas, Virapikas, Kum-bhandas, Rikshasas and Putanis, Vépalas and Kushmändas⁽¹⁾, prowled about and fought amongst themselves over the corpses.

Leaving the scene of the battle, the two entered the palace where Lila's husband was seeking a moment's rest from the day's toil in sleep. They entered through the walls, which offered no obstruction to their subtle forms. There is obstruction only for the Adhi bhautika⁽²⁾ bodies filled with the fixed consciousness of length and breadth and grossness, filled with the thought, "I cannot enter here, I am resisted."

A holy influence spread through the sleeping-chamber of the king as the two beings entered it, and under its soft touch the king awoke with a new sense of gladness. He saw the two Apsari forms⁽³⁾ and offered them handfuls of flowers from the vase standing beside the bed, in welcome and in salutation. The king's chief minister, resting in that same chamber on that rest less night, also awoke and greeted them.

The Goddess then addressed the king: "Who art thou, O king! and born of whom?"

The minister answered for the king. "My master, king Vidurajha, is the tenth descendant of king Kunka-rajha of Ikshvaku's line. And he and I have this day found the fruit of our past good deeds in this high and holy vision of you."

(1) A name for varieties of elementals and elementaries, ghosts, goblins, impes, Noids, devas, kinnaras, kinnarikas, etc.

(2) Physical, composed of physical elements.

(3) Celestial forms, made of the sun's rays by which the water is stored and released as vapor and rain.

Sarasvati addressed the king again: "Rājau !, king !, call back to mind thy previous births," and laid her hand softly upon his head. And at the touch, the darkness that enwrapped his heart gave way, and luminous memory rose up within him. Reeling and swaying with the wonder of that memory, as on the surging surface of the ocean, the king exclaimed: "I see the overpowering Māya of Samsāra! What is this, O Dīvi? It is not quite one day since I forsook in death my Padma-body, and yet I here have passed through seventy years of infancy and youth. I can remember my grandfather, and when I was but ten years old my father went away into the woods as a Pari-vrāti⁽¹⁾, installing me as king, and many are the acts I have passed through. I see now that this present world of mine lies enclosed within the world of Padma, and that again within the world of Vasiṣṭha; and also that the Kalpas of one world are fractions of the Kshanas of another⁽²⁾. And all is the play of Consciousness."

"Yes, it is so," Sarasvati said to the king, and added: "We would go now as we came. I came to thee at the request of Līlā."

Here Rāma asked a question of Vasiṣṭha. "From all this it would seem that the dream-world seen during sleep persists even after the sleeper has awoken!" And Vasiṣṭha answered him: "Yes, it should be so; for wherein is the difference between the waking world and the dream world? The mutual relations of the seer and the seen, and also of the seer and the other men and women, are the same in both. And this is what Sarasvati said to the king. And Vidiṣṭha begged of her that her compassion should not leave him profitless and that he too might go with them together with his young and childless wife and the minister!"

(1) A wandering ascetic.

(2) The ages of one are the moments of another.

Sarasvati : "It shall be as thou wishest. Thou shalt go again to the Padma-world and animate again the body of Padma. But before this happens thou hast to die, warring against thy present enemy. The way is not the same for all."

And even as they were so talking, there entered at one side, hurried messengers reporting that the enemy had broken into the capital, and at another came the youthful queen of Vida-ratha, full of tears and terror, trembling in every beautiful limb and saying that the anjah-pura⁽¹⁾ was also being attacked from behind.

Hearing these things the king arose in haste and said to the two Dévis, "With your leave I will now go out to do battle with the enemy. This is my wife. May she remain near to your holy feet." And saying this, the king went out of the palace with flaming eyes like those of an angered lion.

Lila then noticed that the new-come queen was the very image of herself in outer appearance, and eagerly she turned to Sarasvati and questioned. "How is this, O Dévi ? How is there this double of myself ? How also are the ministers and many of the prominent citizens and warriors the same as in the Padma-world ? How can these be in two places at the same time ?"

Sarasvati : "The consciousness, Jñapti, realises its own objects. Chit⁽²⁾ takes on the form of its objects even as Chitta⁽³⁾ takes on the form of its objects. Dreams are the apt example. Thy husband has attained here in this world the objects bearing which in mind he died in the Padma-world. Dreams are very real to the dreamer. They are all unreal to him when he wakes. So may the waking world be real and unreal. Such is the law of Pratibhā—Imagination—which is

(1) The inner, or women's apartments.

(2) The higher consciousness, a synonym of Chit.

(3) The desire mind.

of the nature of the all-pervading Ātmā [Whatever image arises as existent in the Vyoma⁽¹⁾ which constitutes the Ātmā of the king, that image also arises as true in the Ambara (space outside)]. This is how this second Līlā appears by birth from reflection in the imagination (Prātibhā)⁽²⁾. But soon thy husband Viduratha shall abandon his present body and go back to his old Padma form."

The new Līlā heard these words and bending her head and folding her hands in soft entreaty, she spoke to Sarasvati "All my life have I worshipped the Goddess Sarasvati with faith unswerving, and often she appears to me in dreams in the night. And as she is in my dreams, such art thou in appearance now before me. I do believe thou art the same and if thou wilt permit me, I shall make now my long-deferred request."

Sarasvati recalled to mind her long devotion and said to her "I am well pleased with thee, ask what thou wishest!" And she asked "Wherever my husband goes after abandoning his present body in battle, there may I too go in this same body of mine." And the Goddess said "Yes!"

The older Līlā heard, and with doubt shaken and she asked the Goddess "They that are Salya Kūma-s⁽³⁾ and Satya-Sanicalpa-s⁽⁴⁾ like thee, to them all things are easy. Why then, O Goddess! didst not thou take me in my old body to the village of the brāhmaṇa, or bring him hither?"

Sarasvati replied "Līlā of the bright complexion [I do not anything for anyone, in truth. It is the Hiya itself that procures all desires. I, Jīṣṇu⁽⁵⁾ the Adhi-Ātmā the ruling

(1) Literally atmosphere but here the inner space which is fullness, sometimes called the Ohio Akasha in the heart.

(2) Prep. in front soaring and able to appear to shine; what appears to the mind.

(3) True-willed.

(4) True-imaginationed.

(5) Awareness.

Goddess, of Consciousness, Samvit, simply give voice to it⁽¹⁾). The Chit-Shakti⁽²⁾ inheres in every Jiva as the power of that Jiva, and every Jiva secures its wishes by means of that power. Nothing gives anything to a Jiva except the persistent effort of its own consciousness. [Its own Chit becomes the God that brings fruition of the effort.] Thou hast ever craved for Moksha really, for thyself and thy soul-companion, Padma, and therefore have I taken thee through ways that will bring thee and her to that. Thou shalt learn more about this afterwards”

While the women were conversing thus, Viduratha fought with Sindhu in the night. And sounds and cries of murder and of rapine rose upon the air. Houses caught fire. Women and children, with their hair and clothes afame, ran helpless in their agony. Warriors died by thousands. But ever the clash and clang of arm and armour continued, and the forces of Viduratha weakened. The two Lills saw this, and asked Sarasvati : “How is it, O Goddess !, that, even with thy favour, our husband prevails not over his foe ?” 2

And Sarasvati answered : “Viduratha and his rival Sindhu both have made worship of me. And the former ever carried wish for Moksha in his heart, and the latter wish for victory⁽³⁾. And whatsoever the worshipper of me, Japati, wishes of me, that only can I give to him.”

And as they talked and the battle raged, the sun arose out of curiosity to see that sight. Bravely the King Viduratha

(1) The gods and goddesses simply administer the law, bringing the person to the place where he meets the objects he desired. And so again it is said below (L. 13-14 m/s) that Sarasvati gives only what is really wished—not what is merely asked.

(2) Thought-Force.

(3) A significant statement, throwing light on the “troubles of the righteous”. If a man professedly begins spiritual evolution, he must accept that which brings him and weakly resists hinder rather than helps.

fought as a kshattra and a king should fight, and many times he worsted his opponent Sindhu.

And after human weapons were exhausted, they fought with Astras⁽¹⁾ till both armies were destroyed. At the last, having consumed each other's war-cars with the Agneyastra⁽²⁾, they fought again with swords till the keen straight edge of the sword was as the edge of a saw with the myriad dents of strokes of blade on blade. And, in that combat, Vidoratha fell covered with wounds, and as his men brought up another car and tried to take him away, Sindhu made another stroke which nearly severed his head from his body. And in that state they brought the dying king into his palace, and there beholding him, the younger Lila fell fainting upon the floor.

The cry went forth that the king had been slain by the enemy. All was terror and disorder in the city. Plunder, violence, and lawlessness reigned for a while supreme. But shortly the victor king was installed as Ruler of the country, and issued laws anew, and there was peace again.

Meanwhile Lila saw her husband lying all unconscious, only a breath remained in him. She spoke to Sarasvati: "Mother! my husband is about to leave this body."

Sarasvati: "Yea, so it is! But dost thou realise that all this fearful battle, all this city, all this world, is a mere dream existing in the space within thy palace in the Padma-world; that all that Padma-world again occupies but a small portion of the space within that little village-home, ensconced amongst the Vindhya hills, and tenanted of old by the brähmana Vasishtha and his wife? All these three worlds, with thee and me and this, are dreams. All is Illusion. But, were

(1) Celestial (or, rather, infernal) weapons

(2) Fire-weapons—the "rilli" of British India, or the "fire-bombs", "incendiaries", "flying bombs", "rocket-bombs" etc. of World-war II, now raging (1941).

there no dreamer, there would be no dreams. The Ātmās, only the Ātmā is, and all this infinite display is its vibrations. There are whole worlds hidden away in single atoms (Chud anu); and there are atoms in these worlds, and worlds again within these atoms, even as in the plantain stem are folds in folds. Unto that one of all these endless worlds in which the body of Padma lies, the other Līlā has gone on already. She reached it even when she swooned away at sight of the blood-covered body of Vṛutaratha."

Līlā: "Tell me, O Dāvi, how she has gone on, and how the denizens of that world behold her?"

Sarasvatī: "Listen and I shall say. All this world and its occurrences are experienced as a dream by Padma in that world. And that other Līlā is his dream, as art thou too. Indeed we all are dreams unto each other. Only the being, of the Great Consciousness (Mahā Chit Jīvā Samṝdhīḥ) gives being to us all. The reason of the consistency (Aīka māya, co-incidence) of the thoughts of each and all is this. Each Jīva is the reflection of the Mahā Chit (the Great Consciousness), and the Nature of that which Nature is the Great Destiny (the Mahā Niyāt) regulates and predominates all experiences of each and all, and thus all Jīvas perceive each other mutually reflected (1)."

(1) [This passage should be read with the later one (p. 78) on the swatting of Brāhmaṇa "And when it rikes equal no and merit." The nature of things is due to the root form assumed by the Divine Consciousness for a universe, and the similarity of the impressions of which Jīvas are conscious is due to the relations established between them, and to their identity of inner nature. As hydrogen and oxygen brought from any distance will under certain given conditions unite to form water, so will Jīvas enclosed in similar vehicles receive from a given object similar impressions. These root-forms are imposed on the universe, and Jīvas can't get outside them any more than they can escape from the Time and Space imposed on them as limitations of consciousness. In fact in

' And so thus other Lila has thy form because thy husband ever thought of thee and she developed shape according to every Jiva the one Self is thinking, feeling acting under these limits laid down for that universe of its inception because of this and because all are encased in vehicles shaped according to the root forms and are subject to the ideas of Time and Space common ideas and common sense arise causing an Illusory feeling of reality. When the subject is studied on the manasic plane it is noticeable that the forms created by different Jivas of a common friend are by no means identical although showing a broad similarity each is an image the reflection in manasic matter of that friend due to the modification of consciousness caused by that friend in the seer's mind and a ray from the Jiva animates each. In this there is nothing new no increase of illusion. On the contrary in the physical life these forms equally exist and each man's concept of his friend is to him his friend himself but on the physical plane this multiplicity is hidden by another veil of illusion due to the sense relation between the two physical forms of the friends. When this extra veil is removed, the multiplicity becomes patent. The reason why the multiplicity of forms does not act here is the stubborness of physical matter. Long continued and strong thought may however produce a form perceptible by the physical senses the double of the original and in such appearance indistinguishable from him. The phenomenon is rare for it needs concentrated thought and where it has occurred that concentration (at the present stage of evolution) has been brought about by passion.]

We may say that there is but one imagination that of the Self and each Jiva is as imagined by the Self (imagination-creation) then each Jiva, thus seen by the Self thinking as Jivas appears in manifold reflections, as many as the ways with which he comes in contact the variations being due to variations in the mental media which reflect. Thus the moon is one, but may be reflected in the hanging tree, the quiet lake, the rushing torrent, the intervales of a weed-covered pond, a sheet of glass, a cup of ink, a piece of metal, a white wall, etc. Each of these reflectors if capable of thought could only be conscious of the moon as reflected in itself the results would be very different yet the moon is one.

Looked at thus the somewhat mysterious statements of Sankaracharya (2. 72) "Whatever image arises as present from reflection in the

his thought. Then she worshipped me as thou hast done, and prayed not to be widowed any time. I granted her that prayer, and so she had to die before Vidyāraṇī and now she has passed on to the Padma-world, and there her form is even as it was here. After quitting this body she went forth into space, and there she met a virgin whom I sent to guide her, and who led her through the stretches of this Brahmanāda, through its elemental shells, into that other Brahmanāda, where the Padma-world is situate. There she saw her husband, believing she still retains the body she was wearing here; and Padma, too, reviving, beholds her, and she and they and all the retinues about the palace regard each other as before the death-swoon of king Padma."

Lila: "Why did she not go on in this same body? Such was thy boon to her."

Sarasvati: "Unenlightened beings may not go to Suddha-worlds in their own bodies, even as shadows may not go into the sunshine. Such are the laws fixed at the first creation, and they may not be transgressed. While the man believes, 'I am composed of earth and cannot fly in space,' truly he cannot do so. It is enough that she believes that she has retained her own old body, this is all that can be done by boon or curse."

Sarasvati continued: "They that know what it is most worth while to know, and also give themselves up to the

imagination" becomes intelligible. There was one Jīva called Lila, using the vehicles created by the imagination of the Jīva called Padma, in the astral, Vidyāraṇī in the minasic, world; so the vehicles Padma and Vidyāraṇī were created by the imagination of the Jīva called Lila in both worlds; the relation between the Jīvas was enduring, the vehicles were merely the reflections, in the outer space, of the action in the consciousness of each due to that relation.

The worship of Sarasvati by the "two" Lila, and the prayer uttered by each, are interesting as showing the identity of the Jīva manifested in both. A.B.B.

highest Dharma, they only gain the Ādi-vāhika worlds⁽¹⁾; not others. The Ādhi-bhautika body, whose very nature is a false illusion—how may it endure in the True? The other Līlā knows not that which should be known, but only clings unto what she thinks her highest duty, and therefore has she gone to her husband's imaginary city in the manner in which she has gone there."

Līlā : "Aho! I understand this not. How came there to be a law ruling the birth and disappearance of things, and how again an utter absence of such Law? How come Sva-bhāva-s,⁽²⁾ natures of things, to be so fixed? How is there Sattā-existence in any objects? Why is fire hot and earth inert and the snow cold? What is the being of Time and Space? Whence these perceptions of existence and non-existence, of grossness and of subtleness? How came some things to grow upwards and high, while some remain dwarfed and supine? Why and how are there any Laws of Nature?"

Sarasvatī : "During the reign of the great sleep of Maha-pralaya, Brahman alone remains as Endless Space and Peace supreme. And when it wakes again at the end thereof in the form of Chit (Consciousness), it thinks unto itself, 'I am a speck of Light,' even as thou imaginest thyself of any form thou pleasest during dreams. That speck of light again assumes unto itself Extension, 'I am large.' That gross, false in reality, becomes the Brahm-Anda. Within that Brahm-Anda, Brahman thinks again : 'I am Brahm,' and Brahm forthwith becomes the Ruler of a vast mental empire which is this world. In that first creation, Consciousness took many forms; and the root forms that Consciousness assumed in that Beginning—they persist unchangeably throughout the Kalpa. That is the Destiny which is 'the Nature and the Law of things', while that

(1) The worlds beyond, the higher worlds.

(2) 'Self-being', 'own-being', essential characters or natures.

Primal Consciousness shall last. It makes what are our space and time and basic elements. It makes them what they are out of Asat⁽¹⁾. That Destiny has also fixed the span of human life, varying in various Yugas, Ages, Epochs, with variations in the grades of sin and merit."

Lili : "Tell me more of Death, O Mother!"

Sarasvati : "Three are the kinds of men at time of death : (1) the ignorant ; (2) the man of practised Dhâranâ (concentration) ; (3) the man of Vukli (developed reason, or Yoga). The latter two, after abandoning the body, go as they please. The first suffers. Tied to desires and longings unsatisfied, his condition is truly pitiable. With intelligence unpurified by Shâstras⁽²⁾, or by association with the good, he burns internally with terror and confusion, even as one fallen into the fire. After passing through the pangs of dissolution he has memory of the past, and experiencing the swoon of death he beholds himself in another body, in another world, with sky, and moon, and daylight ; and then is called Prâta⁽³⁾. Six degrees are there of the Prâtas, with many further sub-divisions. The lowest, grossest, and most evil undergo a swoon, and imprisonment of consciousness as in the heart of a rock, for a whole Vatsara⁽⁴⁾. Others have pleasant times. And so each kind and grade of Prâta has its own appropriate experience. And when their time is ripe, then on the shoulders of the wind and ether are they borne into the fruits and grains of grasses and plants, thence into the hearts of men, and finally into the wombs of mothers, whence they take their birth again as human beings. And all this process is repeated many times, till all shall pass into the final Peace, unswervingly, in the last course planned

(1) Unreality, non-being.

(2) Scriptures, Sciences.

(3) From pra, beyond, and ita, gone ; "gone away", "departed".

(4) Year.

out at the beginning of the Sarga⁽¹⁾ by the first Praja pati⁽²⁾. In the meanwhile, most Jivas are self centred so completely that they are oblivious of each other, and feel not each other's common Jiva hood, even as men that dwell on the shores of the southern ocean know naught of the men that inhabit the shores of the northern or as the toad that lives in the core of the mountain-stone knows not of the frog that croaks in the stream of the valley."

CHAPTER VI

The Story of Lila (concluded)

Sarasvati: "But see, Viduratha has almost passed away, and is even now entering again into the heart of Padma lying on the flowers

Lila: "Devi! let us follow too by the same path by which he goes"

Sarasvati: "He goes in the Chin maya⁽³⁾ form by the path laid out by his desire. Let it be as thou sayest, we too shall go by the same way. To counteract each other's wishes would surely loosen all the bonds of love."

And as they spoke thus to each other, the eyes of king Viduratha turned inwardly, the lips grew dry and white, the whole frame took on the colour of sere leaves, the breath came then like sounds of wings of tiniest bees, the limbs grew not onless like carven stone, and all at once the Jiva quitted that body, as birds quit falling trees, and soared into the skies. With their luminous vision, the two Sarasvatis and

(1) Manifestation

(2) Lord of creatures. For some idea of the Great Plan study H. P. Blavatsky's *The Secret Doctrine* and also any one of the great Puranic Bhagavatas, or *Avatara Bhagavata* or *Vishnu*, or *Vaya*, or *Mahadeva*, or *Matsya* or *Karma*.

(3) Astral body

Lila, saw the Jiva set itself upon the surface of a stream of air, and begin its long journey through the vast expanse of space. They followed after it as two young bees a streak of fragrance stolen by the wind. Shortly the consciousness of the Jiva awoke with the oblations offered by Vidūratha's relations, even as the sleeping scents of blooms awaken with the morning breezes; and, imagining a body to itself, it saw the messengers of Yama⁽¹⁾ leading it to his abode. Yama saw the new arrival and said: "No evil acts are his, but only good ones, and he has won the favour of Sarasvati. He has to go again to the body of Padma. Let him go, therefore." And Yama's messengers permitted him to go; and he, followed by the two others, swept on again through various regions till they came to the world, the lands, the capital, and the palace of king Padma, and entered it as minute currents of air enter a budded lotus.]

There they saw, sitting beside the body of Padma, and fanning it with a jewelled chamar⁽²⁾, the Lila of the Vidūratha-world, beautiful as there, wearing the same bright dress and ornaments, pale with intentness on her husband's face, voiceless, resting her cheek on her left hand, like the new risen moon held on the edge of a tiny silver cloud on a starless night in the early spring.

They saw not the body (Lila's own) which the enlightened Lila left behind when starting on her journey to the other world, and on being questioned, Sarasvati said to Lila: "These palace-maidens have been keeping watch over king Padma's body, for a whole month now, as they count their time, and thy old body fell lifeless after a fortnight. The ministers mourned over it, as for thy death, and gave it to the Sacred Fire, and did the last rites of the Védas for it. Seeing thee again and the new Lila they shall only think that thou hast come back from

(1) God and Lord of Death.

(2) Fan, whisk, made of the tail-hairs of the elephant or yak.

the other world by a great miracle, and brought a fair ~~compa-~~
~~tion~~ with thee too Their thought shall reach no further"

With this the two made themselves visible to the new Lila. Startled from her reverie by the sudden light that filled the room, washing its walls with liquid gold and making it look as if hewn out of the moon, she saw the glorious forms and prostrated herself before them, and then explained that she had come on in advance of them after her temporary swoon, had seen her husband sleeping after the fatigue of the battle, and so had not awakened him.

Sarasvati then permitted the Jiva of Viduratha, whom she had detained for a while, to enter into the heart of Padma through the nostrils, and it entered there, carrying within it its hundred Vasants, desires, even as the ocean carries in its deep heart its treasured gems. And therewith, like a withering lotus at the touch of the first rain drops, the body of Padma revivcd, the sap of life flowed to the limbs again, and they shone forth with recovered brilliance and softness like new leaves under the breath of spring. He unclosed his eyes beautiful and pure, with starry pupils, rose, towering like the Vimalhya mountain, and, sitting up in bed, called "Who is there?" in tones sonorous as the distant thunder. The two Lila advanced and bent before him. Seeing these two beautiful images of each other, the king was much astonished and enquired what had happened. The elder Lila then explained "I am thy elder queen, O husband I, bound unto thee inseparably (as word to meaning), and I have earned for thee thy second queen, this younger Lila (1). And she that sits on the great throne of gold beside thy couch is the

(1) Lila means Play Pastime. The World Process is the Self's Play Pastime Drama. To know it as Play is Wisdom Vijya, the enlightened Lila to feel it as real, is error, Avidya the younger Lila. The former settles the latter. Wie God, and all things else are them such.

Goddess Sarasvati, by whose favour we all meet again". The king arose and bowed at the feet of the Goddess, and prayed: "O Goddess!, give us wisdom and enlightenment." And Sarasvati blessed them all and departed, saying: "Be ye happy" And thereafter all was gladness and rejoicing throughout the kingdom, and people wondered and conversed amongst themselves how the great love of the queen had brought back the king and her own lila twofold from the other worlds. And the king and the two Lillas reigned wisely and well, for eight myriads of years, and then all passed into the peace of Vi-dhā-mukhi.(1)

CHAPTER VII

Consciousness

Vasishtha said: "Thou must have gathered from the tale of Lila, Prince!, that the feeling of solidity, which makes the world around seem independent in its realness, is also but mere Consciousness, as much as the feeling of tenuity or liquidity. All this multifarious universe is nothing else than the play of a single point of Consciousness, which encloses and contains within itself all Self and all Not-Self and all their mutual interplay, in all-Time without limit, past, present, and to come, in all-Space without periphery, here, there, and everywhere. What the Consciousness imagines strenuously, that it feels as real. If it will imagine to itself a solid body standing before the impenetrable barrier of a wall of rock, to that body the rock is truly an impenetrable barrier. If it will, by equal stress, eliminate solidity from both, they will no longer be a bar and a resistance to each other. If it will rush through the whole experience of a Kalpa in a single moment,

(1) Liberation, 'body-less deliverance', complete dissolution of all, even the subtlest, material existing, and perfect merging into Parameśvara, without any remnant of any separating body; pari-śarpa śūnya, in Buddhist speech. See p. 42, n. 22.

that single moment is verily a Kalpa. If it will spread leisurely the experience of a single moment over the time covered by a whole Kalpa, then that Kalpa is, to that Consciousness, no more than a single moment. Lavana passed through a hundred years of life in a single night. What is but a Muhurta⁽¹⁾ to the Lord of creatures Brahma of the winged Swan that is the whole lifetime of a Manu what is the whole lifetime of a Brahma as but as a day to Vishnu of the Eagle and the Whirling Discus and what, again is the whole life period of a Vishnu is but a day of Maheshvara of the Four Footed Bull⁽²⁾ And he who is firm fixed to Nirvikalpa Samadhi⁽³⁾ knows neither night nor day time and lapse of time are naught to him. See in this world how Consciousness doth ever make reality. Practice makes sweet bitter, bitter sweet. Persistence changes foe to friend and friend to foe. Strange things, new sciences, the ways of Japa⁽⁴⁾ and of meditation seem so hard at first, practice persistent Consciousness, makes them all easy.

(1) A period of time equal to forty eight minutes

(2) Ordinarily the Puranas indicate that the Brahma Vishnu and Shiva of each world system are co creators and composers. But the Maha Vishnu of a larger system may have many Brahma of smaller systems with a His jurisdiction the Maha-Shiva of a still larger system may rule over many smaller Vishnus and a Maha-Brahmi over Vishnus and Shivas ad infinitem (See the Prakasa Veda) Some of the visible stars are millions of times larger than our Sun. Our whole Solar system is at a single planet in a larger that again in a yet vaster ad infinitem an endless Hierarchy imposing higher and higher Unity upon greater and greater Multiplicity. Vehicles and weapons are symbolical.

(3) Meditation without a definite object in which the self is latent upon the Self the Subject Above.

(4) Repetition of the same word or words over and over again carried from the waking into the somnolent and then the sleeping condition, to produce certain psycho-physical effects or with reflection on the meaning of the words, to bring metaphysical comprehension

petrified Gaunt is her frame like the drought-dry forests of the Vindhya hills. Mighty is she and her eyes are as flaming fire, for never is her hunger satisfied. Black is her garment too as it woven out of the densified nights of the rainy season. Fogs and mists enwrap her clouds rest on her head bones and skulls bedeck her fearsomeness.

The meat that she obtains eats not the fire of her hunger even as the ever pouring stream of salt waters quenches not the fire of the sea volcano. Therefore she once thought with herself If I could only swallow all the toiling people of the land of Jambū-dvīpa⁽¹⁾ in a process as unceasing as my breath then perchance my hunger would be stayed. And yet it is not easy to prevail against a people guarded well by mantras⁽²⁾ medicines clean ways and charities and worship of the gods. But Tapas⁽³⁾ brings about things most improbable therefore let me make great Tapas.

Ascending a tall peak untrodden by other creatures, she stood on a single foot immovable till she became as a part of the rocks around. A thousand years elapsed, and Brahma Cosmic Mind Embodied appeared constrained by that long self-denial, to bestow on her the boon she craved. O daughter Karkati! thou art the glory of the Rākshas race. He said "name the boon thou cravest". She pondered long and then replied O Father of Creation! may I at will become a living needle with two forms one gross and one not such, and may I have the power at will to enter into the hearts of creatures and suck away their lives". Be it so. He said and added: "Thou shalt be a Sāchikā⁽⁴⁾ with an upassarga⁽⁵⁾

(1) Asia.

(2) Magic charms also good counsels manastic triya that which protects when dwell on daily sage maxims, good thoughts.

(3) Austerities penance.

(4) A small fly to sow.

(5) "Upa-sarga" means a "prefix" in grammar. It also means a

men shall call thee Viśhēchikā⁽¹⁾. In subtle form shalt thou destroy all beings that live on unclean foods, go evil ways, are foolish and ill-balanced. Thou shalt prevail against them that dwell in foul places and act in foul ways. Thou shalt enter into them, even into their heart, and seizing on the lotuses⁽²⁾ and the spleen and other organs, thou shalt slay and devour them. But if thou shouldst, by some mischance, attack the good and virtuous, then shall this mantra help them to get rid of thee, and thou shalt fly back from them to these mountains⁽³⁾." Brahmā uttered the strong mantra there; Siddhas, floating by, in the air, recorded it; and Brahmā disappeared from view.

CHAPTER IX

The Transformations of Karkati and further Tapas

Forthwith the mountain-large frame of Karkati began to shrink. In a moment it looked like only a great black cloud; then, a tree; shortly, like a human being; next instant it was but a span high! again, but as a grain of mustard; then as a dot of the sapphire-ray of the sun; and finally, invisible like space itself. Beautiful and subtle as the Brahmā(Brahman)-nerve (Sushumna), out on its way through the Brahmā(Brahman)-rādhra⁽⁴⁾ to "discharge," "an excessence," "a protusion", a by-product, an evil excretion.

(1) An infectious disease, generally the cholera; also a form of the plague, the naming after the "needle" seems to have reference to the shape of the disease-molecule. The mention of legs and mists and clouds in the description of Karkati, similarly seem to refer to the seasons and physical conditions in which epidemics are most violent. T., special.

(2) Ganglia, glands,plexuses. *Bh. chakra, pūtā, kūndas, pādmas.*

(3) Some varieties of the plague are said to be endemic in the hills.

(4) A passage through the spinal chord and brain and the top of the skull, known to the science of Yoga.

the Sun, she floated in mid space, like the drying trees points of a fresh bathed maiden

Behold the wonders of intentness in excess on any single thing ! So full was Karkata's consciousness of hunger and its satisfaction, she minded not her own great body falling off and leaving her so small and insignificant. And full of that same consciousness she roamed, and roamed in her double form, appearing now as *Ajī vishvachikā* and now *Anilar vishvachikā*¹⁾, ever insatiate of the lives that she destroyed. Doing her fell work she wandered over the face of the earth, driven away, now and again, when she attacked the righteous, by acts of charity and mantras, medicines and *pāpas*. For many years she wandered thus, hiding in the dust and hidden from the light, skulking in human limbs and organs tainted with unclean living, flourishing in heaps of filth in dried up ditches and in rotten straw.

At last she tired of her troubled life, uncertain hiding places, and the constant struggle, and the thought arose within her mind and gathered strength as she dwelt on it "Did I do well to change my immense form for this small one ? The tiniest drop of food now overfills me and I no longer know the taste of those large mouthfuls of delicious meats of old. I hide about in mud and mire and unclean places. Shall I remain much longer in this state ? O my great legs ! with which I stepped with ease from peak to peak of these vast mountain ranges ! O beautiful black nails ! that tore down rocks in play ! O stomach ! roomy like the mountain-gorge ! O large and beauteous face ! the broadening smile of which stampeded even my fellow Rākshasas with terror ! O arms ! the weight of which broke down the mountains and pines !

(1) Literally "maternal Vishvachikā" and "maternal Vishvachikā", a reference probably to various forms of the disease. The cholera and the plague have for long been the two chief scourges of the East.

Karkati Brahma gave assent, and came into the view of Karkati, and said 'Ask, daughter, for the thing that thou desirest' Reduced to the merest of the subtlest streak of the Jiva Consciousness, devoid of organs, she could make no answer, and only thought within herself 'What do I want, I who feel the fulness of the Self? I want no boons. I know all there is to be known, my doubts are fled, I stand in perfect peace. Likes and dislikes have disappeared, All is as One to me' Rejoicing at her mood, the Lord of Creatures said " 'Tis well that All is the Limitless One to thee my daughter! Thou desirest neither to accept nor to reject. Then let the laws of Limitful Nature take their course. The Tapas Karma thou hast done requires a consequence. So live some further time upon the earth, in thine old great frame developing it anew from this thy present twoness, as forest giants grow from subtle seeds. But having seen the Truth, thou couldst not take to evil ways again, and cause the innocent to suffer. So I ordain that for thy sustenance thou shalt feed only on the sinful and impure. When thou hast thus exhausted all thy karma and lived, a Jivan mukta⁽¹⁾, through thy life, then shalt thou go to the Abode of Bliss.'

With this He disappeared, and in a moment Karkati passed back from the size of a sunbeam mote, to seed, span cubit, human stature towering tree and finally to that of a giant mountaintop again.

CHAPTER X

The Question of the Lakshmi

A touch of pleasure passed into her illumined mind at the regaining of her former frame, but in a moment she threw off the insidiously-reviving pride of Râkshasi hood, and passed

(1) Free while still living in the body. See p. 43 supra.

into Samādhi. Six months passed away; and then the body awoke and asserted its claims for nourishment, as it always will while life has not departed. Then she wondered; "I cannot eat unrighteous food again. It matters not to me whether this body live or die. Had I not rather let it die away?" But Nabbas-vān the Wind Sky-sanger came to her help, seeing her fixed so firmly in resolve of right, and spoke unseend: "Wander forth, O Karkati, bestowing knowledge on the ignorant. There is no truer charity, no more precious gift, than the gift of Self and of Self-knowledge. He who gives it, gives the universe. He who gains it, gains the universe. For he who gains it, gains assurance of his deathlessness; and to the strength of that great confidence, all labours, losses, pains, are light and easy. Therefore walk the world, O Rākshasi, endeavouring to spread Self-knowledge. And those that turn away persistently from it, shall be fit food for thee. Receiving not the Self, but throwing it away, themselves do they destroy themselves, and so no sin shall come to thee in eating them."

She thanked the Wind, rose straight like a colossal water-spout from the disturbed surface of the ocean; descended slowly from the peak into the valleys; and entered the habitation of a tribe of Kurātas⁽¹⁾ dwelling at the foot of the mountains.

Night reigned there at the time. Clouds hid the moon and stars. The darkness hung so dense, it could be almost pushed about by the hands. In that fearful night, Vikrama, the king of the tribe, was out with his prime minister to see that none disturbed the sleep of his people. Karkati beheld the two and thought: "Here is the food I look for. Let me see, though, that they have no virtue which prevents my swallowing them." To test them she let forth a hideous roar

(1) A hill-tribe.

followed by harsh words, as a crack of lightning followed by a shower of hail : "What wandering worms are ye? Are ye wise? For I devour you else!"

The king replied : "Seek not to frighten us with empty sound, but show thyself, whoever thou art: then we shall judge how to behave to thee."

Thereat the Rākshasi displayed her fearful form, that used to strike with terror even her companion-Rākshasas. But the phrō-minded know no fear; and the minister addressed her calmly :

"I see thou wantest food! Why then such great excitement for such little cause? If thou wouldst state thy wish more peacefully, it were more easy to fulfil it. The king accustoms not to turn away the really needy."

Then the Rākshasi reflected : "Their faces, eyes, and speech, show me that these two are no common men, but knowers of the truth; so let me question further." And she asked aloud : "Tell me first who you are, and doing what, here, at this time of night?"

The minister explained and said, "We are abroad for the restraint of such as you, from doing harm to our people."

The Rākshasi : "O king and minister!, prove to me that you deserve your offices, or I shall swallow both of you unfailingly. The Science of the Self is the highest of all sciences, and king and minister that know it not, are not deserving of their offices. Tell me then what is that Single Atom in which millions of Brahmanas hide as bubbles in the ocean? Describe to me that which is Spaceless Space; Thing without Substance; I and Thou at once; That Which Stands Still while Ever Moving; intensely Living though Dead as the rock; a blazing Fire that is more Cold than ice; Light and the source of light though all Unseen; the Light by which all blind things, climbing creepers, sprouting seeds and upward-

pushing plants, all see their way unerringly, and which yet ^{is} the very depth and density of Darkness too, a flashing Moment longer than the endless Kalpas, and endless Kalpa, though but a flashing Moment, which, Evident to the senses, is yet Nought, and which, again, is verily Everything, though Unperceived of any sense, which, present Everywhere is always Ungrasped by hands that search through myriad births; which thrusts itself into those very hands insistently, when they have ceased from search, a Thing with million hands and feet and eyes, and yet Devoid of limbs, a Thing De-void of hands which Paints all sorts of living forms on the blank sheet of Emptiness, which acts and moves and lives without a cause or motive, which makes a Multisarious Spectacle of its Sole Self, which carries all the past, the present, and the future of all worlds, concentrated in a single point within It Self? What is That which has spread out this giant Panorama of the Universe? What is That, essenced with which, thou playest, slayest, guardest? What is That, by sight of which thou art Annihilated into Deathless Being? What is That, which is both Being and Non Being? Resolve this little doubt of mine, O king and minister! They only are the wise who can supply solution of the doubts of those who question them. They are the foolish who have made themselves the slaves of *maya*. Are ye the latter, or are ye the former? If the latter, then, without a doubt, I swallow you, and all your people, too thereafter. Unhappy, undeserving, unpossessed of acts of past good karma, vacant of acts of merit, are the people that are governed by a foolish vicious king and foolish vicious ministers and servants of such king?"

CHAPTER XI

The Answer

As the great sounds of the Râksa's great speech subsided

like the roll of thunder dying away in the distance, the minister took up the answer, for when the lower in rank can carry out a work successfully it is not right to trouble the higher. 'Listen O beauteous maid of mamas size and hue ! as I expound the answer to thy question in a word. As thou thyself well knowest, in thy paradoxes thou hast spoken of the Supreme Self the Param Ātmā that shoreless Ocean of all Consciousness in which rotellgeoces form and disappear a countless numbers, like to vortices and whirlpools in the sea. It Self beholds It Self. Non Else is there to do so. It is the resting place of all things contradictory all Pairs of Opposites antagonists ever lastingly. It moves and lapses not in Space and Time and Motion for all space and time and motion are themselves within its Changeless Being. It has No Motive to new act, all acts and motives are within Its Movelessness. The mother with the babe hid cosily between her breasts needs not to seek for it elsewhere. And if thou close and seal a bowl and carry it a hundred yojanas how canst thou say whether the space enclosed within the bowl has travelled also all the hundred yojanas or not ? The Consciousness of a Kalpa is a Kalpa the Consciousness of a Moment is a Moment. Consciousness of Far and Near is Far and Near. Apart from Consciousness naught is, within it are both Aught and Naught, both Being and Non Being.'

The minister ceased whereon the Rākshasi: 'So pleasing is this talk to me I would it were continued. Will then the king please to prolong it further ?

The king smiled and replied. Let it be so ! Most wondrous is that All-pervading Consciousness whose sole form and belief is the Awareness of the Non-Being of This universe⁽¹⁾, whose one Eternal Thought and vow is abhaya tva of these False-

(1) "I-This-Not" are The Science of Peace and The Science of the Self, for detailed exposition of this Idea of the Eternal Ideation

hoods of Imagination. It is the Final Goal of all the speech of the Vidyā ; yet it is Beyond all speech. Ever it dwells in the Exact Between of every pair of Opposite Extremes, including in It-Self, as Mean, both these Extremes. This Consciousness alone is Final and Efficient and Material Cause of all this Drama of the World. Its Unity remains unbroken, though identical with all the endlessly Negated Multiplicity of Kosmos. Such is the Eternal Brahman that thou hast described, O virtuous maid ! It is the Atom ; it is also the Vast All. It is the Self ; it is the Not-Self too, but everlastingly Denied. Its Consciousness is the One Cause of causes. It is the very Self of every being, without the finding of which, there is no peace throughout a hundred or a thousand lives of strenuous effort ; and yet, with the finding of which naught new is gained, except final Deliverance from all Doubt".

CHAPTER XII

The end of Karkati's story

All thought of harming them, the Rākshasī abandoned finally, on hearing the wise words of the king, even as the summer-heated earth throws off its fever with the fall of the first cooling drops of rain. A great joy arose within her mind, even as the moon within the darkness of a tropic night. Her mood was beautified and softened, as black rain-clouds by the rhythmic flights of lines of snow-white herons. She said to them :

"I am very happy to have found you in this forest. Your minds are pure and lighted with the Sun of quenclless Wisdom. I would be friends with you. Can I perform some service?"

The king replied : "My people suffer from diseases of the heart, and various pains. Physicians are of no avail. They only say it is Vashichikas. This is the reason why I sally forth, of nights, in hopes to meet with such as you, that

either cause the ravage, or may help to cure it. If you are the former, then would I war with you with all my might, but if the latter, then I entreat your help in all humility."

The Râkshasi explained how she herself was the fell Visuchikâ, unfolding all her story. The king prayed to her, on the ground of new made friendship, that she desist from causing suffering to men. And she consented, saying "It is right, and I will go back to the mountain, and cast off this ever-hungry frame of mine, rather than slaughter human beings." But the king was much perplexed and said, "While it is right that you should not molest the innocent, it is not right that the immediate consequence of your acquaintance with me should be death to you. One way appears to me, in which both ends may be secured. The criminals among my subjects, judged worthy of death, shall be reserved for you, and you shall come to me from time to time, slaying the wicked, nourishing yourself, helping the good and innocent, as those Wise with the Final Wisdom ever should."

They parted in much mutual satisfaction, with this compact, and in after time, Karkati visited the king at the fixed times for food, spending the intervals in Yoga and Samâdhi, by the power of which she guarded the king's people from superphysical ills. And when king Vikrama passed away, she was as friendly to his descendants for many generations. When she herself wore out her Râkshasa body, and so visited them no more, then the people made a temple to her, giving her the name of Kanlari, and also Arangalî, under which names she is still worshipped in the mountains, as the guardian-goddess of the mountain tribes.

Vasishta added: "This tale may help them, Râmit, in understanding how the body and the surroundings of the body change with the changes of the Manas mind, how the giant hunger for the experiences of a grosser and more

definite kind, leads on the Jiva from the subtler to the denser planes of nature, and how, again, when the Jiva tires of those denser gains and pains, a converse hunger takes it back to those same planes of vast and subtle matter".

"Some little part I do begin to see," said Rāma, "of how essential Consciousness is, to the universe. But tell me, Master, how this Changeful Mind arises?"

"I asked that question once, myself, of Brahmā," said Vasishtha, "and the story that He told to me in answer, I will relate to thee some other time¹. But, in the meanwhile, ponder over what I have already told thee, that there is *No Change* in Reality, from the Standpoint of the One which is the Changeless Whole, including all the past, the present, and the future, all possible workings of all changing moods, All At Once, Here and Now, in a Restful Peace.

"AUM May all cross safely over the difficulties of life, may all see happy days, may all attain to wisdom, may all — be everywhere AUM"

॥ ५ ॥ सर्वस्तरतु दुर्मिलं, सर्वं मद्विपि परमतं,
सर्वस्तरतु दिमालोत्तं, सर्वस्तरं ननदतु ॥

(1) That further story is not likely to be retold in the English language, by this writer, who has worn his present body now for seventy six years. But if any reader is desirous to know, how this Changeful Mind arises, and to know it without the setting of a story, he may look into the books named in the foot-note on p. 94, *infra*.

TWO FRENCH AND BELGIAN APPRECIATIONS
OF
THE YOGA VASISHTHA

Madame Eugenie Vanden Houten published in Brussels in October, 1938, a French translation of 'Mystical Experiences or Tales from the Yoga Vasishtha' M. Pierre d' Angkor author of many books, in a letter to the translator says

"Let me tell you how thankful I am to you for making me acquainted, for my personal edification with this wonderful work, an inexhaustively rich mine for those who have long meditated upon the essential problems which are here expounded discussed resolved with all the subtlety and profundity of the metaphysical genius of the Hindus, joined to the abundant and charming wealth of their poetic imagination and their fine sensibility. I cannot understand how this work was not so long translated and published with a view to enabling every theosophist in our country to find in his own library as a most precious and rare gem of Sanskrit literature, a book to be treated as a trusted friend (lit., a pillow companion which is really to be placed by the side of *The Voice of the Silence*, *Light on the Path*, *Bhagavad Gita*, the *Upanishads*, etc.)"

Madame E. V. Houten's own opinion is — "This work is of great interest, especially for those persons who like to have an intellectual representation, vivid and pictorial, of the states of consciousness on the different planes"

INDEX OF PROPER NAMES

(The page referred to is the first on which the name occurs. Sometimes other pages are also mentioned, on which they are explained, or where attention is specially desirable to the setting in which they occur).

Anga 13; a Vedic and Puranic lishu; 'the rain, sap, juice, which circulates in the *anga*-s, organs, parts, of the living body'.

Arishta n'mi 28; name of a king. Arunihalli 50, 58; wife of Rishi Vasishtha; 'the never-obstructing'; *a*, not, *ruh* to obstruct. Asu 25

Ayodhya (Foreword); capital of modern Oudh; 'unconquerable'. Bali 31; name of a king of the Titans; 'the Powerful', also 'the sacrificial offering'.

Bhava 11; a name of Shiva in the creative aspect; *bhav*, to be. Bhurata-Varsa 25, 26; the ancient name of India; from *bhurata*, 'the Nourisher', name of one of the very early and greatest emperors of India; and *vars*, continent, 'where the rain falls'.

Bhupu 20; name of one of the pre-vedic lishu described as the mid-born sons of Brahma, or sometimes, of the first Manu, son of Brahma.

Bisnisky, H. F. 50.

Brahma 9, 11, 19-20; the Creator; *brah*, to expand, 'the expander, layer out, de-

signer, ideator, of the cosmic system'. Universal or Cosmic Mind; the great God who embodies it; the Creative aspect of the Trinity of Brahma-Vishnu-Shiva (or Mahisha), Action-Cognition Desire.

Bhaskrapij 13; 'lord of the skies', 'chief of the large ones'; Jupiter, largest of the planets; also, name of the teacher of the gods; *bhask*(*r*), large, *pij*, master; *bhask*; also means the *Veda*, the 'great word'; hence, 'master of the great word', 'master of speech and wisdom.'

Chambal 66; modern name of the river Chitravati.

Charmati 55; river in mid-India, so named because of 'the skins, charma, of sacrificial animals flung into it, in the reign of king Ranjideva'.

Chayavana 13; name of a pre-vedic lishu.

Pashatayha 1; the 'ten-chariot-ed'; *pas*, ten, *ra*'hs, chariot; father of Rama.

Deva 9, 61; god; 'divine' being; 'divy'; from *div*, to shine, to play; (there, droll).

Devi 61; goddess.

Ganga 5; the most sacred river

of India ; *gam*, to go, 'the ever-goer'; called Ganges in English, a contraction of *Gangā-jī* ; *jī* is an honorific addition.

Ganīha-mādāna, 28 ; one of the ranges of the *Himālayas* ; *gan-* *gha* fragrance, *mādāna*, maddening.

Hara, 45, 67 ; name of Shiva as Destroyer ; *hṛ*, to cast away, steal, rob, destroy.

Hari 11 ; one of the names of Vishnu, the Preserver ; *hṛ*, to remove, 'he who removes, remedies, takes or drives away, all miseries and bonds of sense'.

Hiranya-garbha 20 ; 'golden womb'; name of Brahmā as the Sun.

India 25 ; from the Vedic name for the river *Sindhus*, pronounced as *Hindhu* by the ancient Zoroastrian Persians, and *Indus* by the Greeks.

Indra, 28 ; king of the gods, *Zeus*, *Jupiter* ; from *ind*, to flash, shine, flare, blaze ; the god of lightning and thunder.

Ikshvāku 61 ; progenitor of the solar Dynasty of kings, eldest son of the seventh Manu, *Vaivasvata* (son of *Vivas-vān*, the Sun), the Spiritual Ruler of the present Human Race.

Janaka 11 ; king of *Mithils*, father of *Sītā* and father-in-law of *Rāma*.

Jambū-Dvīpa 25 ; the continent of Asia ; or the Earth, from another standpoint.

Jyeshtha 64 ; the 'eldest'.

Kārttikī 85, 86.

Kundā-rātha 69 ; name of a king.

Lakshmi 4 ; goddess of Wealth and Splendour and Enterprising Action, Consort of Vishnu, the God of Knowledge ; *laksh*, to be seen (from afar), *lakshma*, 'mark of distinction' (visible from a distance).

Lila 50, 51, 82 f n ; 'play, sport', name of a queen.

Lok-ā-pāla 45 ; one of the four (sometimes counted as eight) Regents of the four quarters (or, including the corners, eight) of the Earth ; *loka*, the 'visible world', *ā-pāla*, to cherish.

Lyttton, Bulwer 74 ; English novelist.

Manu 1 ; from *man*, to think, to 'mentate' ; the *Primal Thinker* ; an aspect of the Universal Mind, 'office'-designation of all the primal progenitors of Man, i.e., the great Human Races.

Mahēsha 21 ; *Mahā*, great, *Ishta*, Lord ; name of Shiva.

Mīku, 5, 8, 18, 44 ; name of the axis, 'the central mountain', of the Earth 'on which the gods dwell' ; also of the spinal column and brain in which dwell physical and superphysical faculties.

Mṛtyu 38 ; Death ; *mṛ*, to die.

Nārada 13 ; one of the Primal Rishi-sons of Brahmā ; the chief Rishi, singer, prophet, of the gods, ever-wandering all over the cosmos, inciting rulers to war in order to adjust the balance of the powers of Good and Evil ; *nāra*, 'pertaining to man, man', i.e. the release of

man from bondage, salvation, *da* to give, 'he who gives salvation'

Nishadha 19, name of a range of the Himalayas

Padma, 50, 51, 'lotus', name of a king

Paramesbhu 11, a name of Brahma, *parama*, supreme, *stha*, to stand, 'standing on, based on, established in, the Supreme Self'

Prahilla 31, name of one of the greatest and best kings of the Titans, great devotee of Vishnu and grandfather of Bali

Pulaha 13, a primal Rishi

Pulastyā 13, a primal Rishi

Rama (Foreword), 1, son of Dasharatha, *ram*, to rejoice, 'he in whom all beings rejoice', the Self embodiment of Good

Rāvaka (Foreword), 'the green-maker embodiment of Evil, foe of Rāma', *ra* to sound, to make a noise (roar, ' roar') to cry to groan, *ras*, to cause to do so

Sānti kumāra 26, the 'Ever-Virgin', 'Eternal Youth', one of the four (sometimes counted as seven) mud-born sons of Brahmā

Sāsasvatī 52, the Goddess of Speech and Wisdom, daughter (sometimes spoken of as the consort) of Brahmā, *sās*, lake (of the waters of knowledge, science, wisdom, etc.), 'possessing own eye'

Shatralouī 13, a Rishi, *shara*, arrow (loma, hair), 'the tough-haired.'

Shiva 11; the great God of Destruction, *shi*, to sleep; 'he who sleeps in the heart', 'who causes the world to go to sleep', and is 'benevolent' as bestower of restful sleep, the Destroyer aspect of the Trinity

Shukta 16, the virgin Rishi, son of Vyāsa, named after a favorite 'parrot', or because of his quick and retentive memory, a characteristic of parrots

Sindhu 73, name of a king

Sūmṛu 9, same as Nēru (q.v.); *su*, good, excellent, *mṛu*, *mēru*, *medhu* pivot, peg

Svayam bhu 19, 'Self born, *svayam*, oneself, *bhu*, to be; a name of Brahmā the Universal Mind'

Uddalaka 13, a Rishi

Ushira 13, a Rishi

Vālmīki 20, a great Rishi, author of the *Ramayana* or *Yoga-Vasishtha*, so named because, once when lost, rapt, in deep, death-like meditation, he was covered up with a *valmīka* ant hill, by *valmī*s, *vanīris*, ('worms'), termites, *valmīka* also means a rainbow-cloud; the *Ramayana* is as full of emotional and instructive themes as a rainbow of colours

Vaishtha 2, 50, 55, *varu*, wealth, 'the possessor of the finest wealth, of wisdom and superphysical powers.'

Vibhūshana 32, brother of Rāvana, but devoted friend of Rāma, *ri*, without, *BU*, fear, 'who does,

not fear and does not cause fear.	Rshi; 'the world's friend'.
Viduratha 69; a king	Vyāsa 13; a very great Rshi; author of the <i>Mahābhārata</i>
Vishnu 11, 45, 67; the Preserver- aspect of the Trinity; <i>vish</i> , to enter, pervade, and <i>sunoti</i> , <i>svayati</i> , binds, sews together, all the factors of the world	<i>vyasyati</i> , 'editor' of the Vēdās, and compiler, author, or 'editor' of many Purānas
Vishvāmitra 2, a very great	Yama 11, 38 f n ; the 'God of Death' and Judge of departed souls

INDEX-GLOSSARY OF SAMSKRIT WORDS

(Explanations and equivalents in English are generally given in the text itself, next after the word, sometimes, a fuller explanation is added in a foot-note. Here, the number is given of the page on which the word occurs the first time, numbers of other pages are also given, when fuller explanations are given on those pages)

Abhimāna 7, abhi, near, all around man, to think, thinking much and highly of oneself, in all respects, excessive self regard, self-complacence, pride

Ādi-bhūtika 69, 78, aḍī, upon bhūta, that which has become manifest, (usually, the five material elements are meant), body, made up of the physical elements

Ādi-devata 72, aḍī upon devī, female deity, presiding goddess

Āgāmi 45, gam to go, ā-gam to come that karma, action, now being performed, the result of which is to come in a future life

Āgni ya astra 74, agni, ignis, fire na to throw, a weapon that is flung at the foe.

Āham-ka ṣa 45, ahaṁ, I, kr, to create to do, the I maker, ego-I m

Āhukā māṇya 75, ahaṁ, man, to think, man's thought, egomindedness being of one mind, holding the same opinion.

Ākasha 33, 53, 57. a, on all

sides, ākash, to make clear, Space, in which all things appear clearly.

Ākasha ja 33, jan, to be born, born from space

Āma-ogala, 96, 'in-auspicious', also oon Mar han', not angry but benevolent, Mangala is the name of the 'angry' planet Mars, name given to Karkati (q.v.) after her deification.

Āmbara 72, sky, Space which sounds', also 'covers' all, emblem

Āntab-karana 54, anṭah, inner, kr, to create, to do; the inner doer, worker, creator, the mind

Āntah-pura 71, anṭah, inner, pura (Gr. polis), town, the inner apartments, the ladies' part of a royal palace

Ānuchāna 14, anūka, following after, coming or going behind, such to speak, one who can re-peat re-cite, the Vēda

Ārghya 14, a respectful offering of honey mixed with other excellent edibles, presented to an honored guest, as re-treatments, (the modern equi-

valentin India is betel leaf and cardamom, and in Europe, cigar or cigarette or tea etc.)
A-sat 47, 79; a, not, *an* (Lat. est), existent, non-existent, false

Aśvamā 64, *shva*, to rest in or on, to lean on *shram*, to labor; where a person labors as well as rests, a dwelling-place, also a stage of life (Four stages are enjoined by the Dharma Law, into which the individual life should be divided—student, family man, unremunerated boundary police worker, anchorite)

Atmā 59, 72, 75, (Gr. *atmos*, etymon), *ad*, to eat *ai*, to wander about *at*; to go beyond to transcend *an* to measure, *an*, to prohibit, deny, negate, repudiate, the Self which tastes and enjoys all things and all experiences pervades all things transcends all also measures and sets limits to all things, and, at the same time negates all things, denies the being of all things Other than It Self, all Not selves, 'I-This Not'

Ātma-Tattva 31, *sa*, that, *sa*, 'ness', the 'thatness' of the Self, Its Essential Nature, Its Being, the Principle known as the Self

A-vidyā 26, 41; a, not, *an*, to know (Lat. *video* Eng. *wn*), non-knowledge, 'non sense', 'mal science, mis take, error, the Primal Error of mistaking the Not-Self, a finite material

body, for the Infinite Self, opposite of *Vidya* True Knowledge, especially of the Supreme Self and Its Nature Bandha 41, *bah* to bind, bond, boodige

Bhaga-vān 3, *bhagah*, divine qualities, (six, eight, twelve, are variously enumerated) *own*, 'own er, one who possesses divine qualities

Bhakta 54, *bhaj*, to adore adoration devotion

Bhava 11, *bhū* to *bi*, *bhās*, to cause to be, Shiva in his benevolent aspect

Brahman 41 41 (fn) 67 *bh* to be large to expand inately, the Immense Infinite Vast, the Supreme Self, also the Veda as reservoir of all the infinite knowledge of the Infinite

Brahma 11, 18 (fn) 20 (fn) 67 (fn) 85 (fn), the Ideator and 'Expander' Spreader out of a world system the Creator aspect of the Trinity

Brahmaṇa 63, 67 (fn) 77, 78 92, *Brahm* (Brahman) the Infinite Space, *anda* egg, egg, globe, orb of Space, star, planet, etc

Brahmāṇa 2, a person who has realised Brahman the Supreme Infinite Self, and knows the Science of that Infinite, a baly man, a man of a learned profession

Brahm-*āṇī*, Brahm nerve 87, the Sushumnā nerve, (q.v) along which, yogis are said to pass on to Moksha or Nirvana

Brahm'-ranjhra 87; *rañjhra*, hole, fissure; the hole in the skull, the opening in the suture, which is said to be led up to by the Brahm'-nâdi; some believe it to be the region of the pituitary body and the pineal gland. Clear knowledge on the subject is not publicly available.

Buddhi 45, 46; *buddh*, to understand; the intellect-aspect of the mind; understanding, reason; the faculty which understands, thinks, looks before and after, connects causes and effects, reasons, plans.

Buddhî 55; pertaining to, connected with, Buddhi.

Chamara 81; a fly-whisk made of hair, originally the hair of the chamari or Tibetan yak. Chit 21, 43, 56, 67, 78; *chi*, to collect; that which gathers up, contains, retains all; Consciousness; the Principle of Consciousness which includes the various aspects called consciousness, sub and super and pre and fore and co consciousness, individual and collective and universal consciousness, etc.

Chitî 71; same as Chit.

Chit-Shakti 73; *Chit* and *Shakti*, Might, energy, power, force, from *shak*, to be able; 'might' do this or that, just as it pleases; to which everything is possible; the Energy-aspect of the Principle of Consciousness.

Chitta 41, 67, 67 f. n., 85; individualised *Chit*; individual mind.

Chin-maya 80; *Chit* and *maya*, consisting of, composed of, made up of; compacted of Consciousness.

Chid-simî 59, 85; that whose self, essence, nature, is *Chit*. Chid-ânu 75; *Chit* and *ânu*, atom; a point, a centre, a focus, of *Chit*.

Chid-âkâsha 53, 54, 58; Space as identical with Brahman; Space contained within the Principle of Consciousness; the Principle or seed of Space.

Chitt-âkâsha 53; space as imagined in and by an individual mind.

Daiva 10; *da*, to shine, to play; Destiny, the play of the Divine will which 'determines' all.

Dailya 31, 62; son of Diti (a name of an aspect of the Earth) and Kashyapa (or Pashyaka, the Seer, a name of the Sun); Titan.

Danava 31; son of Daci (another wife of Kashyapa).

Dânu 25; *da*, to give; charity, Danda 13; *dam*, to re-train; the 'rod' of punishment.

Dharma 25; *dhr*, to hold; that which holds together various things; Religion-Law which holds together human and other beings in a Society, by the bonds of rights-and-duties.

Dâkini 62; a female goblin

Dâva 9, 61; *da*-*va*, to shine, to play; *da*-*va* being, deity;

(theos deus), a god
 Dévi 59, 61, a goddess
 Déva chan 55, Buddhist (Tibetan?) word for Svarga, heaven
 Probably from Skt *deva-saṃhāra*, the place or home of gods
 Dvēsha 41, *dislik*, to hate, hate
 Durvā 13, a kind of jointed grass
 Déba 85, *ish* to develop, to grow, a (living) body
 Gandharva 62, celestial singer
 Hara 11, 45, *Ar*, to take away, a name of Shiva as Destroyer
 Hiranyakarbhā 20 20 I n
 Ishvara 9, *ish*, to be able to command, ruler sovereign
 Jagat 41, *gam*, to go, that which goes keeps moving, constantly, a 'whirling world'
 Jambu Dvīpa 86, Asu, also the whole Earth
 Japa 51 51 f n, 84 f n, *jap*, to repeat, to recite, to ponder on the meaning of
 Jīva 19, 47, *jīv* to live, a living being, an individual soul
 Jīvan Mukta 11, 20, 32, 44, 45, *jīv*, and *mukta*, to quit, to release to give up, a person who has achieved release, one freed from doubts and fears and mental fetters of all sorts, while still living in a body
 Jñāna 42, *jñā*, to 'know' (Gr. gnosis), knowledge, the higher knowledge of the Spirit, the Self
 Jñāna Dhāra 61, 63, mental body
 Japati 71, 72, 73, Awareness, Consciousness,
 Kalpa 2, 69, 70, 78, 84, 98 91, *līpa*, to form, a cycle of a thousand *maha yugas* (see 9 9 f n) equal to a (waking) Day of Brahmā (the Sun) during which a creation, 'formed', indicated, by Brahmā, lasts
 Kāndarā 96, 'cave', 'cave-dwelling'
 Kārana 45, *kr*, to create, to do, cause
 Karma 21, 53, *kr*, to do, action, deed of sin or merit, which brings punishment or reward, in this or another life
 Kāvali-bhāva 41, *krīḍa*, alone, only, *dhāra*, being static, condition
 Kirata, 66, 91, 94, a hill tribe, dwelling on the heights
 Kriya 144 45, karma which is being done now and will bring corresponding consequence to the doer later 01, see *agama*
 Kṛt-upta 10, *anja*, end; he who makes an end, name of Yama (q. v.), p. 38, Death, the Ender
 Kṛta yuga, 26, *kr*, to do, *yuga*, cycle, the first and longest of the four yugas which make up a *maha yuga* (p. 9 f n), the Age of sinless Innocence of Child Humanity which 'does' unquestioningly what the Elders of the Race command, and when everything it needs is 'done' for it by the Elders, without its having to take any trouble
 Kākṣaṇa 60 70; a moment; the minimal unit of Time, ss

Mind, a point, is that of Space. Kshat̄riya 2, 68, 74; *Asura*, to hurt, to kill, *pr̄a*, to protect; he who protects the weak from being hurt by the strong wrongfully.

Kumbhanda 69; a fiend.

Kushmānda, 69; an imp.

Lila 62 f n; *sport, play.*

Loka-pāla 45; *loka*, world, earth, *pāla*, to cherish, protect; one of the four (or eight) guardian gods, Regents, of the four (or eight) quarters (and corners) of the Earth.

Logos 30 (Gr logos, word); the Primal Word, Manifest Bishnū; Nous, Demiurgo, making his first manifestation in the form of the Sound-Continuum.

Maha-Brahmās, -Vishnus, -Shivas, 64 f n; *maha*, great.

Maha-Chit 65, 75; Great Consciousness.

Maha-Chit paramāṇu 41; paramā, ultimate, *āṇu*, atom; the Ultimate Atom, Point, Centre (without Circumference) of Universal Consciousness.

Maha-Chit-Jīvā-Samsāra, 75; *param*-*āṇi* (A, from *āṇu*, well, *āṇa*, to stand; the steady Motionless Being of the Ideration of the Universal Consciousness).

Maha-Kāla 10; *kāla*, to move; the Great Mover of all, in the aspect of Time.

Maha-niyata 75; *niyata*, superlatively, *niyata*, to rule, regulate, determine; the Great Destiny, the Will of the Absolute.

Maha-Pralaya 40, 42, 46, 78; *pra*, complete, *hi*, to hide, to dissolve, to merge; the Great Chaos or Dissolution of worlds.

Maha-Yuga 9 f n.

Mala 41; stain, dirt.

Mahēśvara 84, *maha*, *īśvara*, Lord, the Great God, a name of Shiva.

Manas 41, 42; man, to think; mind.

Māra-maya-deha 61, 63; mental body.

Mantra 86; magic chant.

Maṇavatara 40; *antara*, in, interval; the period between two Manus, or the period included in, covered by, the reign of one Manu; a vast eon, of which seven (or by another account, fourteen) make up a Kalpa (q. v.).

Mānasīc 76, 77; mental.

Māya 56, 70; *mā*, not, *yā*, which; that which does not exist; the Great Illusion.

Māyavimpa 61, 63, 65; an illusory form (deliberately made by the will of a great yogi).

Moksha 73; same as *mūḍi* (q. v.).

Mṛityu 38, 40; *mṛi*, to die; Death.

Muhūrta 12; a period equal to forty-eight minutes, the thirtieth part of a day-night, by which period, the moon advances or recedes every day.

Mukti 29; (see *Jivan-mukti*); release, freedom, from the fetters of sense and fears of mind; mṛityu.

Mūḍiketu 34; one who daces moksha.

Muni 4; one who meditates silently; a great thinker.

Muraja 52; a small drum; a tabor.

Nalini 55; a variety of lotus.

Nir-vāna 26; *nir*, completely, *ni*, to extinguish; the state of the soul in which the sense of egoism, small-selfness, is extinguished by emergence into the sense of All-Self-ness; *moha-sha, mukti* Another etymological explanation is also possible; *nir*, *ni*, not, *u*, to blow, not blowing about, steady; the steady mind, steadfastly established in the Supreme. Cf. *Gītā*, *yañha dīpo nī-udgā-apho nāngaj, a-śopamā samjā,* "as the lamp-flame in a windless place (burns steadily, without flickering) such is the state of the *yo* who has joined (*yuj*, to join) his individual soul with the Universal Soul."

Nir-vi-kalpa-Samādhī 37, 54 f.n. 84; rapt, en-tranced consciousness in which there is no particular idea, object, form; see *saṁādhī* and *kalpa*.

Ojas 2; the magnetic aura radiating from muscular vigor, physical prowess, and vitality.

Pāḍya 14; *pāḍa*, the foot; water to wash the feet (for visitors who may come walking bare-foot).

Paramāṇu 59; super-atom; *para*, final, extreme, *āṇu*, atom.

Param-Ājñā 40, 42, 44, 57; Highest Greatest Ājñā (q.v.); the Supreme Universal Self, Brahman, Eternal and Infinite.

Param-śāhthī 11 f.n.

Para-(or pari-) nirvāṇa 83 f.n.

Pari-vrāt 70; *pari*, all around, *vrāj*, to go; a wandering ascetic.

Pishācha 69; *pishiṣa*, carrion, *ati*, to eat; a carrion-eating ghoul.

Prajā-pati-bulhēna 55 f.n.

Prajā-pati 80; *pra* fine, *ja*, *jan*, to be born, *paṭi*, master; the Lord of 'progeny', of creatures; the Creator, Primal Progenitor.

Pra-kṛti 65; *pra*, superlatively, in the greatest degree and measure, *kṛ*, to create; Nature, the Nature of Purusha, God, the Supreme Self, which creates all.

Prakrtic 65; natural; Nature's; subtlest and highest.

Pralaya 46, 47; Dissolution, Chaos; see *Maha-pralaya*.

Prārabdhakarma 44 f.n.; *prā*, *ra*obh, to begin.

Prasādha 60, 71, 72 f.n.

Prēta 79 f.n.; a ghost; a soul newly departed from the tenet place to the subtler spheres.

Pulanti 66; tribe living beside streams, at the foot of hills, in valleys.

Pūtanā 69; female demon.

Rasa 21; *ras*, to taste; *rasa*, juice; taste, relish.

Rāga 41; *raj*, *ranj*, to tinge; any desire, passion, emotion, which colors, dyes, stains the mind (and produces changes of color in the aura, literally); usually opposed to *dvādaśa* or hate, *rāga* means love or lust.

particularly, also
 Rājasa 27; produced by, having the quality, nature, character of the *rajas* (*rajo*) guna (out of the trinity of gunas, *rājāra-rajās* (fame); restless; passionate.
 Rājāgṛhīya 27; *rājā*, king, *gṛhī*, to conceal; royal secret.
 Rāja-Vidyā 27; *rājā*, to know; royal Science.
 Rākshasa 85; name of the non-Aryan Mongolian race of Man.
 Rākshasi 93; woman of the Rākshasa race.
 Rāhi 2; *r*, *ṛ*, *ṛekhā*, to 'teach'; one who has reached the Supreme; a holy saint and sage with superphysical faculties and powers.
 Sabha 12; (Lat. *civis*); an assemblage.
 Saibhu 13; *sābhā*, to accomplish; he who fulfills the (good and reasonable) desires of others; good person; also the exclamation of praise, Good!, Well done!, Finely accomplished!. See *sābhā*.
 Saṅgha-sam-sarga 29; *sām*, close, *sṛj*, to create (cf. 'surge'); working together with, association with, the good and virtuous.
 Saṃḍhi 15, 31, 54 f.n., 15, 61, *śām*, well, *ś*, on or from all sides, *śāk*, to do, gather, collect, lie down; collecting the thoughts from all sides; profound, rapt, tranquill, ecstatic, absorbed meditation.
 Saṃśaya 3, 24, 30, 36 f.n., 40, 47; *sām*, well, greatly, *sav*, to slide, to slip; World-Process
 Saṃvīt, 54, 73; *sām*, *vīd*, to know; Consciousness.
 Saṅchita 45; *sām*, *chi*, to gather; accumulated, stored up (*karma*).
 Saṅkalpa-deha 66.; mental body 'formed' by stress of ideation. See *kalpa*.
 Saṇ-nyāsa 13; *sām*, *nyās*, to lay down; renunciation.
 Saṇoyasi 13; one who has renounced the world, laid down and given up all worldly desires, possessions, affairs.
 Saṇṭosha 31, 33; *sām*, *juṣh*, to be satisfied; contentment.
 Saṛga 56, 80; *sṛj*, to create; a creation.
 Saṛṇ-ājmaṇa 54 f.n.; *sārṇa*, all; all-pervading, all-embracing, all-including.
 Saṭ 47; *as*, to be, (est); that which is; existent; real; good, virtuous.
 Saḍ(ṣ)-a-ṣaṭ 47; existent as well as non-existent; real in one way or sense and unreal in another; both true and untrue; good and also evil.
 Saḍ(ṣ)-a-ṣaṭ 35; *as*, 2, *char*, to walk; walking, treading, in the right way; good and virtuous conduct.
 Saṭṭsanga 31; *sāj*, *savj*, to become attached; the company of the good and wise.
 Saṭṭa 73; being, existence.
 Saṭṭva 25; truth.
 Saṭṭvadharma 72; *śāma*, bere. Drive in the widest sense, (The word also means sex-desire in particular); one whose

desire, wish comes true
 Satya samkalpa 64 65 72,
 one whose will-and idea idea
 tion realises itself, becomes
 realised comes true
 Sa^{tt}vika 28, 29, of the *sa^{tt}ma*
 quality of enlightened rational
 and virtuous intelligence, (as
 distinguished from *rajas* and
ta^masa restless and passion
 ate)
 Siddha 11 62 77 see *sadh*u
 one who has achieved super
 physical powers
 Shama 29 31 32 35 fn.,
sham, to become quiet to
 calm down, reposefulness
 tranquillity, serenity, placidity
 of mind
 Shanta 33, one who has gained
shama (q.v.)
 Shanti 41, same as *shama*,
 peace
 Shashpari 53, a variety of small
 fish
 Shastra 17, 52 fn., 79
 Shiva 43, *sh*, to sleep the
 God who sleeps within the
 heart of all, corresponding to
 the *karana-shara* or causal
 body, wherein lie dormant all
edsams (q.v.) desires, in-
 stincts, passions, all the con-
 tents of the un-, sub-, supra-
 conscious, which are the
 motive-forces that move souls
 and worlds, in the aspect of
 beneficent desires and passions
 the third God of the Great
 Trinity is named Shiva, in
 that of maleficent and de-
 structive forces, Rudra or Hara
 (q.v.). This is why Shiva-

Ru^{dra} (also his female aspect
 Gauri Kali) is *famesa*, tame-
 rs desire
 Shunya 42 emptiness, vacuum
 Space, cipher zero
 Shunya vā^{li} 42, end to speak,
 one who says that Shunya
 Vacuum Nothingness is the
 Ultimate
 Shira 68
 Smṛti 26 *smṛ* to remember
 memory book of laws re-
 membered by Manu and the
 Rishis
 Sth^{la} 45, large heavy fat
 gross dense
 Suchika 86 fn.
 S^{uk}shma 45 subtle small
 thin, fine
 Sushumna 87 some nerve (?)
 running from the lower end of
 the spinal column to the top
 of the skull (See Brahm
 aṇī and Brahm candra)
 Svayambhu 19, *svayam*
 o self, *bhū* to be, the Self
 born Brahma
 Sva bhāva 78 fn., *Sva* Self,
bhū to be
 Tamas 41, one of the Trinity
 of primal gunas, darkness
 (external as well as internal)
 inertia mental confusion in
 situation error *avilaya* (q.v.)
 Tanhī 5 fn.
 Tapas 25, 51, 86 fn., *tap* to
 be hot, to glow (with a noble
 resolve), to perform ascetic
 penances, asceticism, aust-
 erity
 Tapasyā, 23, same as *tapas*
 Tējas 2, lustre; heat, radiant
 aura of abundant opu-

overpowering energy and moral and physical valor, majesty
 Tr̄̄tha 1, tr to swim, to float to go across, that which helps one to cross over a difficult place (physical or mental), a ferry a teacher a holy person who helps a soul to cross over spiritual and material difficulties, a sacred shrine or bathing place.

Treta 20, traynah three the second of the four yugas, ages epochs, which make up a maha yuga (q.v.), apparently so named because, as the Puranas say, in this age the proportion of Righteousness Dharma to Wrongfulness Adharma is as three to one.

Tishn̄ 5, fo fish, to be thirsty

Upâthi 31, upa upon, near a, fully, the to do, to put down by out, some thing put upon and done to another, a sheath, vehicle, tenement, garment, body (taken upon itself by a jīva soul), also a title, a bothersome affair

Upasana 52, upa, near as to sit, sitting near constantly, perpetual attendance worship, devotion.

Upasarga 86 fn., upa as. See *parayn*

Vaiśiṣṭya 1 14, 25, vī, away from without, devoid of, vacuous, to tinge to stain, condition of mind instigated by desire, especially selfish desire.

Vizanā 24, 82, vā, to dwell,

vis, to cause to dwell, desire which dwells in, fills, pervades, the (sub-conscious) mind, (as a smell, touch, fills and pervades the air of a room) A synonym is *aslays* from ślī, to sleep that which is dormant, latent in the mind, as intention, appetite, instinct, hormone, libido

Vatsaka 79, year

Veda 81, veda, to know, that which makes known hidden high truths, physical, super-physical and metaphysical, the four sacred Scriptures (of the Hindus), all true science Vaiśiṣṭa 95, vī, anā end, the end, finality, climax and culmination of knowledge, where knowledge is completed and finished Spiritual Science, the Science of the Self, the Science of the Infinite which includes and coordinates all sciences of the Finite, the Upansishis which expound the Science of the Self, and are placed as the end of the Vedas at their last and highest portion while the preceding portion deals with rituals connected with the worldly life and hymns to various 'gods' for help in worldly affairs

Vidhānī 42, one who has studied Vaiśiṣṭya, and believes in it, and endeavours to work out its principles in his daily life.

Vidjala 69, a bogie, a ghost

Vichāra 26, 29, 30, 33 fn., 34;

vt, specially, particularly, persistently, *et al.*, to go about, the mind's goings about this way and that, in all directions in search for the truth about something, reflection thinking
 Vi-déha mukta 44 45 fn 46, 'without body freed' a soul released from all doubts and fears, and from the material body also

Vi-déha mukti 83 fn

Vidyā dhara 66, *vid* to know, *dhī*, to hold, bear, possess, possessor of subtle secret, occult powers, one of a race of beings belonging to the subtle worlds. See *a-vidyā*

Vijnana 12 *vi*, *jan* to know, special particular, concrete knowledge, concrete physical science as distinguished from *prajna* (abstract metaphysical science) cognition, sensation, experience

Vij-ana va lin 42 one belonging to that school of Buddhist philosophy which holds that the 'ego' is nothing else than a stream of incessant sensations, *va*, to speak

Vimāna 62, *vi* bird of space, *mā* to measure, of the same measure as, *i.e.*, similar to, a bird, sky measurer, an air-car, an aeroplane, heavenly car of gods

Vikalpa 17, Imagination. See *kalyāna* and *Sankalpa*

Vi 5 13 51, stringed instrument like a lute, with two (sounding globes, usually made of) gourds at the two ends

Virupikā 69, *vi*, *rupa*, form,

a 'formless ugly ogress' Vishnu 11 fn, 43, 45, *vi* of (*śanoti*) to sew or bind together, the Preserver aspect of the Divine Trinity of Triune God (corresponding to the *Sūkṣma* the thread soul group soul) which permeates pervades and binds and holds together all individual souls and all things

Vishuchika 87 fn 95, *vi* epidemic disease caused by a needle like microbe

Viveka 5 14 *vi*, *vic* to divide, separate, discriminate, discrimination

Vyoma 72, sky

Yajna 26 *yaj* to offer sacrifice, a sacrifice, any act done for the general good, without selfish desire for any return

Yaksha 69, *yakṣa* to eat as 'eater', a phagocyte, also a gnome guarding underground treasure, an attendant of the god Kubera, Lord of all wealth

Yama 11, 38 fn 39 40, the God of Death

Yoga 31, 79 96, *yuj*, to join, joining the individual soul with the Universal Soul, the science and art of absorbed attention and rapt meditation

Yogini 62, a woman who has achieved *yoga*

Yojana 37, 61 65, a measure of distance equal to about eight miles

Yuga 8 fn, 79, a great Age covering some millions of years

Yukti 79, *yuj*, same as *yoga* (*q. v.*), also argument, reason-

शास्त्रवाद बनाम बुद्धिवाद

लेखक

डॉ. भगवान्दास; काशी

भस्ता साहित्य मंडल, नई दिल्ली

प्रकाशक
मार्टिन उपाध्याय, मंत्री
सत्ता साहित्य मळ, नई दिल्ली

जून १९४५ २००० ।

मूल्य
छह आना

प्रकाशक
देवीप्रसाद शर्मा,
हिन्दुस्तान टाइम्स प्रेस,
नई दिल्ली

भूमिका

विचार तुम को समयोचित जान पढ़े उन को रक्षा।
 उमर अधिक, शक्ति सौंध, जो कुछ योदो बची है उस को,
 इधर पान-न्द महीने से, वप्पने इलोकबद्ध सहृदय प्रन्थ "मानव धर्म-
 सार" के नये परिवृहित संस्करण के छपाने में लगा रहा है। में ये
 हिन्दू प्रन्थ 'पुरुषार्थ' वे पुनर्मुद्रण के लिए भी, सस्ता साहित्य महल,
 नई दिल्ली, का तकाजा हो रहा है। इस कारण मे हिचका। पर फिर
 सोचा कि यह कार्य भी उसी उद्देश्य के एक मुख्य ब्रह्म का सहायक है,
 जिस के सामने के लिए रास्ता और हिन्दू के दो प्रन्थ लिखे गये।
 प्रस्तुत गति संक्षिप्त निबन्ध लिखने का निरचय किया।
 १ पाठक संज्ञन प्राप्त जाते होंगे कि ४०-५५ वर्ष से, शिक्षा

संस्थाओं, लेखां, और व्याख्यानों के द्वारा, जैसी भी समझ, गठित या रखी है, परमात्मा ने मुझ को दी है, उस के अनुसार, प्रत्यक्ष ज्ञायरोग से प्रस्तु हिंदू धर्म और हिंदू समाज की विकिदास करने कराने में लगा हुआ है। ऐसे सञ्चयन प्रायः यह भी विद्यारूप करते होंगे कि मेरी नीयत नहीं और सच्ची है, चाहे मेरी वृद्धि को कच्ची ही जानें। मैं बाता करता हूं, और प्रायंतर भी करता हूं, कि जो पाठक इस लेख को पढ़े, वे ऐसे ही विद्यारूप से इसे पढ़े।

काशी,
जून १९४४

भगवान्दास

द्वितीय संकरण की भूमिका

इस पुस्तिका को, भारत की जनता ने, प्रसान्न दृष्टि से देखा। प्रदर्शन संस्करण की २००० प्रतियां, दीन-चार महीनों ही में उठ गईं। शोधन, पारंपर, उपर्युक्त कर के, पह नया संस्करण जनता के सामने रखा जाता है। यहां भी प्रभान, कुछ हिन्दी पत्रों में छापे, कुछ हस्त-लिपियां भी में, प्रस्तुत लेखक के पास आये। उन के समाप्तान के लिए एक परिषिक्षण जोड़ दिया गया है; वह टिप्पणियां (फुटनोट) भी दिख दी गई हैं।

काशी }
फरंटो १९४५ }

भगवान्दास

‘शास्त्रवाद’ बनाम ‘बुद्धिवाद’

विषय-प्रवेश

प्रस्तुत विषय के प्रतिविदियों का नाम ‘शास्त्र’ वादी और ‘बुद्धि’ वादी रख दिया जाय, तो इस लेख में सुविधा होगी। वैयक्तिक नाम लेने से शोभा, राग-द्वेष, के बढ़ने वा सम्भव रहता है, आप सूत्रादि चन्द्रा मे नामोल्लेख करके भी, कभी-कभी प्रतिवाद किया है, पर वे नाम प्राय दिवागत पूर्वकालीनों के हैं, समकालीनों के नहीं। पश्चों का हा उद्देश कर के प्राय छठन बढ़ान किया है, यथा ‘अद्वितीय वदन्ति,’ ‘आरम्भवादिनस्तु एव।’

‘शास्त्रवादी’ सम्बन्ध, एवं एव पर, ‘शास्त्र’ शब्द का प्रयोग करते हैं—‘शास्त्र यह कहता है, ‘शास्त्र’ वह कहता है, जब ‘शास्त्र’ परस्तर्विशद वाक्य कहे तब ‘शास्त्रीय पद्धति से ही ‘शास्त्रीय’ विशेष का परिवार करता और ‘शास्त्रीय पिछात को समझना चाहिए, ‘शास्त्र’ विशद मत चिरस्थायी नहीं सकते, इत्यादि। ‘बुद्धि’ वादी-सम्बन्ध, ‘शास्त्र’ विशद मत चिरस्थायी नहीं सकते, इत्यादि। ‘बुद्धि’ वादी-सम्बन्ध, ‘बुद्धि’, ‘विदेश’, ‘विचार’ पर जोर देते हैं। यह हृज्ञात बड़ी पुरानी ‘बुद्धि’, ‘विदेश’, ‘विचार’ के, और प्रत्येक साक्षर लिखेभूमि है। प्रत्येक घरमं-मन्दिर ‘रितिजन्म’ के, और प्रत्येक साक्षर लिखेभूमि समाज और देश के, इतिहास में देख पड़ती है, पुनःपुन दबाई जाती है, जात की जाती है, पुनःपुन, नयेनये बहाने दें, उमरखी है। क्या है, जात की जाती है, पुनःपुन, नयेनये बहाने दें, उमरखी है। क्या किया जाय, मनुष्य की प्रकृति ही ऐसी है। विश्वास, अद्वा, बढ़ा, किया जाय, मनुष्य की प्रकृति ही ऐसी है। विश्वास, अद्वा, बढ़ा, किया जाय, मनुष्य की प्रकृति ही ऐसी है, हो जाते हैं, तब प्रतिक्रिया जागती बढ़ान अति-विश्वास, अद्वा-अद्वा, हो जाते हैं, कमश अद्वा घृष्ण अद्वि-है, बढ़कर घूमता है, अविश्वास बढ़ने लगता है, कमश अद्वा घृष्ण अद्वि-है, लगता है, तब पुन विवेकपड़ी अद्वा को पुनर्वज्जीवित करने लगता है, तब पुन विवेकपड़ी अद्वा को पुनर्वज्जीवित करने लगता है। बदूकालम्बायी इतिहास का सविशेष मध्यमन का प्रयत्न होने लगता है। बदूकालम्बायी इतिहास का सविशेष मध्यमन करने से यह बात सिद्ध होती है। भारतवर्ष में वात्तविक इतिहास लिखने पड़ने की विदि, हजारों वर्षों से, उच्छिष्ठप्राय हो रही है।

समस्ततम विद्वान् प्रायः समस्त प्रन्दो ही को पढ़ना लिखना चाहते हैं; समस्त में लिखे रामायण और महाभारत ही मानव जाति के, और पुराण समस्त जगत् के, इतिहास को ही इतिहास-पुराण मानते हैं। नमे पाइचात्य ज्ञान का विरस्तार करते हैं; इस लिए दृष्टिया सकुचित ही रही है, 'बहुशृतता' लुप्त हो रही है, समयोचित व्यवहार के ज्ञान की कमी हो गई है, और जनसाधारण को समझाना बहुत कठिन हो रहा है। पूरोप में, जास्तवादी 'रोमन कैपिलिक' और बुद्धिवादी 'प्रोटेस्ट' भावि के बाग्युदो, फिर दारण शस्त्रयुद्धी, का इतिहास, भात की जनता यदि जानती होती, तो यहा ऐसी हुज्जतें प्रायः बन्द हो गई होतीं (जैसे पूरोप में बन्द हो गई है), या जब कभी उठतीं तो सहज में निपटा दी जाती। यह बात, अर्थ, मनहृत, 'शास्त्र' के नाम से की गई जादाइयों की है। जो विद्वयुद आज काल पूरोप में आरम्भ हो कर जगद्व्यापी हो रहा है, उस के कारण द्रुतरे है, उस की चर्चा यहा नहीं है। इस सम्बन्ध में याद रखना चाहिए कि महामहार्पि वैदव्यासजी के ही वर्ण में और उनके सामने ही, प्रजाविनाशक कौरव-पाण्डव युद्ध हुआ, 'शाश्वत वर्ष पहिले, जब 'शास्त्र' और 'वैद' और 'सुनातनवर्ष' का निर्द्वंद्व राज्य या। ऐसी कठिनाइया होते हुए भी, जब हुज्जत आवंत हो गई है, तब उस को निपटने का यत्न करना ही चाहिए।

कठहरी में जब कोई मुद्रदमा पेश होता है, तो न्यायाधीश ना पहिला काम यह होता है कि 'तनकीह', 'विवाय-स्थान', 'मूल्य प्रस्त', 'पौद्दस इन इन' को स्थिर कर दे, और दूसरा काम यह होता है कि जो गवाही, शासी दो जाप, वह अप्रसन्न न होने पावे, मूल्य प्रस्त से सदा प्रसन्न ही रहे। बल्लील ना भी काम यह होता है कि प्रादविवाक को, मूल्य प्रस्त रिपर करने में दक्षायणा दे, और बाद में, उन्हीं प्रस्तों से प्रगतन लाद्य और तर्क-प्रतिकर्म उपस्थित न रहे; अप्रसन्न, अप्रामणिक बातें आने न दे। यहा, भारत जनता ही न्यायपति प्रादविवाक है, और में 'बुद्धिवादी' की ओर से वहाकर वह काम करना चाहता हूँ, किन्तु 'पीस' के बारे नहीं, प्रग्नुत 'बुद्धिवाद' का यदानु होने के कारण।

मुख्य और अवान्तर प्रश्न

इस वृष्टि से देखने से, स्पष्ट है कि प्रस्तुत विषय में, मुख्य प्रश्न यह है कि (१) जब लालों प्राणी, इस देश में, अन्न बिना मर रहे हैं, तब अन्न और धी का, किसी तपाकपित शास्त्र के अनुसार, आप में जलाना पाप है, अथवै है, बकरीय है, या नहीं? अवान्तर प्रश्न, यो मुख्य प्रश्न से निकटतर सम्बन्ध रखते हैं, ये हैं—(२) इस मुख्य प्रश्न का निषेध, सौकिक मानव 'बुद्धि' से होना चाहिए या किसी तपाकपित 'शास्त्र' से? (३) 'शास्त्र क्या भरतु है? बुद्धि क्या भरतु है? यदि है तो क्या? (४) गाहड़ और बुद्धि में कोई सदृश है या नहीं? यदि है तो क्या? (५) निहीं तपाकपित शास्त्र और बुद्धि में जब विरोप हो, तब कौन प्रबल भाव याप? (६) यदि यह 'शास्त्र' प्रबल माना जाए, तो उस के अनुभाव याप सुख प्रश्न का उत्तर क्या होता है? (७) यदि बुद्धि, तो क्या?

इन सभी प्रश्नों पर विचार, 'मानव बमं सार' में, आप, भूषित हैं, श्रोतों में सैकड़ों लालों का उद्दरण कर के, मैं ने विस्तार से किया है; तपाकपित 'पुरुषार्थ' के शास्त्र और उठवें कम्प्यांगों में भी, बोठ। यहाँ पर यह का निरन्वोष, निचोड़, मात्र, बहुत हल्देप से, लिखा जा सकता है।

यह स्पात् किसी का भी आशय न होगा कि शास्त्रवादी संबंधी बुद्धिराहित है, वा बुद्धिवादी संबंधा शास्त्रविरोपी है। यहा आशय यही है कि किसी तपाकपित 'शास्त्र' को बुद्धि से, अन्ततः, कमर स्पान देने वाला 'शास्त्रवादी' है, एवं अन्ततः, 'बुद्धि' पदार्थ को शास्त्र से उच्च स्पान देने वाला 'बुद्धिवादी' है।

शास्त्र क्या है?

अवान्तर प्रश्न '(३) शास्त्र वया भरतु है?' इसे को पहिले देखना चाहिए। स्पात् इस में किसी नो आपत्ति न होगी, यदि कहा जाए कि 'शास्त्र' शब्द से जो प्रत्यं आजवाल समने आते हैं, वे सब, किसी न किसी मानव की 'बुद्धि' से ही उत्पन्न हुए हैं।

न जातु जनयन्त्वो हृ शास्त्रानि भनुतान् भवित,

तस्माच्छास्त्र प्रमाण ते, कार्यान्वयविविष्टतो,
क्या कार्यं हे, क्या वकार्य-दृष्ट के निर्णय के लिए शास्त्र प्रमाण हे ।
इम स्थान पर गीता के पढ़ने वाले के मन में शका उठ सकती हे—
कितु कि ये प्रमाण स्थात् शास्त्रान्वयविविष्टते?

माना कि शास्त्र से निर्णय करो, पर किये शास्त्र से ? कौन शास्त्र
है, कौन अशास्त्र है, कौन गानने योग्य है, कौन नहीं ? इस का निर्णय
कौन करे ? यद्यदियों के लिए 'ओल्ड टेस्टामेण्ट', 'बाइबल' का पूर्वजि,
प्रस्ताव्य अपौरव्य व्याख्या है; इसाइयों के लिए 'न्यू टेस्टामेण्ट',
'बाइबल' का उत्तरार्थ; मुसलमानों के लिए कुरान, बीदों के लिए 'त्रिपि-
टिक', जैनों के लिए 'जीतागम-गुत्त', इत्यादि । सभी अपने-अपने को परम
देवी हैं; अग्नि तीव्र अथवा को बहुत अविविष्ट मानते हैं; यहा तक कि
अग्नि है; अग्नि तीव्र अथवा को बहुत अविविष्ट मानते हैं; यहा तक कि
'चार देव' की पूजित में से वह चार ही दिवा यदा, भौत 'निवेदी' ही
भारत में भाग्य रह गई; (कोई कहते हैं कि 'ईशनियों', 'ऐरानियों',
'आयानियों', 'आयों', की 'जिद आविष्टा' नामक पर्म-नुस्तक, 'अपर्व-न्देव'
ना ही रूपात्म है); शूक्र और यजू. वाले, साप को भी जगूँवि मानते
हैं, यहा तक कि गन्धमूल के प्रनलित पाठ में भी लिखा है,

सामवेद. स्मृतः पित्त्य, तस्मात् तत्य अग्निविदृ व्यविति ।

(कहना कठिन है कि यह दोपक है या सचमुच. मूल प्रथ में या) ।
प्रत्युत इस दे, गीता में यहा है, 'विदातो सामवेदोऽह' । इस का निर्णय
कौन करे, सिवा बृद्धि के ? 'शास्त्र' माने हुए भिन्न-भिन्न धर्मों में सिवे
हुए, ऐसे विरुद्ध वायों की सम-रक्षा, को अवकाश-ग्रेद प्रस्तु-ग्रेद वादि
कर, स्यात्याना लोग, अपनी बृद्धि ही के द्वारा, स्वापित करते हैं ।
गीता का द्विनीय अध्याय सो एकमात्र 'बृद्धि' की महिला का गांत है ।
जितनी बृद्धि दान्द का प्रयोग गीता में होता है, उतनी बृद्धि देवता
'आग्ना' और 'अग्न' (शा, मे, यम) वा हुआ है, और इसी शाद क-

नहीं (अध्ययों को छोड़कर) । यहामान्य वायत्री मन में 'धियो न प्रचो दयात्', बुद्धि की प्रेरणा करे, सद्बुद्धि परमात्मा दे—ऐसी प्राप्तना की है, शास्त्र दे—नहीं, सद्बुद्धि मिलेगी तो हम स्वयं शास्त्र बना लेंगे । यह भी वैदिक मन की प्राप्तना है—'स नो बुद्ध्या शुभ्र्या सयुनवतु', 'शास्त्रेण सयुनवतु' नहीं, इत्यादि ।

ओट मी, 'वेद-वेद-वेद' एक शब्दमात्र रह गया है । तो स करोर 'हिन्दू' बहलाने वालों में, क्या तीन हजार भी, क्या तीन सौ भी, ऐसे हैं जो, नारों को जाने दीजिए, एक वेद को भी समझ, लर्ण-सहित, सागो पांग, सकल्प, सरहस्य, जानकै हैं, जैसा जानने के लिए मनु भाजा देते हैं ? दिदिम बहुत है, पर दोल में पोल है । और भी देखिये । यदि हम मान भी लें कि 'वेद शास्त्र' 'शास्त्र' है, तो देवों में बहुतेरी नातें परस्पर विद्वद लिखी हैं, किस को मानें, किस की न मानें ?

'शास्त्रवादी' रहते हैं कि 'शास्त्रीय' विरोधों का परिहार, 'शास्त्रीय' पढ़ाति से कर के 'शास्त्रीय' सिद्धात का निर्णय करना चाहिए । छीक है, पर कौन करे ? आपको और हमारी भीर हज़रत मिस्रों की 'बुद्धि' ही न ? जो दशा 'युति' की (विरक्वालीन परम्परा से 'मुनो' हुई बात की), 'वेद' पदार्थ की, ही, उस में भी अधिक विशेष दशा 'स्मृतियो' की (बृद्धों द्वारा 'याद' की हुई बातों की) और अन्य 'परमं वारदात' की है । यहा तक कि वेदव्यास जो ने यदा-युधिष्ठिर सम्बाद में युविधिष्ठिर के भूत से वह काया है—

तदौप्रतिष्ठ , युतयो विभिन्ना ,
नेत्रो कृति (स्मृतिसत्ता) परम्य वच प्रमाण ,
परम्पर्य तत्त्व निहित गुहायां ,
'महात्मो' येन गत स पापा ।

तर्क की वही गमान्ति नहीं, युतियों विविध, परस्पर भिन्न, एक भी स्मृतिकार अविनहीं, जिसी की ही बात आनी जाय, यमं वा तत्त्व तो (मनुष्य की हृदय) गुहा में (दस की बुद्धि के प्रकृत धार्मा के स्पर्श) उपि दृष्टा है । जिस 'यहा-जन' समूह में, जनशु य, समाज में, रहना

है, वह बन-माधारण, 'लोकमत', भूयसीमन्याय से, 'भिजारिटी भोक्तिमन' कहरत रुप से, जिस रास्ते पर चले, वही रास्ता ठीक है, घर्म है । महाबन शब्द का वर्ण 'महामुरुप', 'बदा आदमी', नहीं है, जैसा, भ्राति से, बहूशा समझा जाता है, बल्कि 'जनठा', 'जनन्समूह', 'पन्निक', जो ही वह बात तक गुजराती भाषा में, इस शब्द का चला आता है । ('मानव जन-भार' में, इस के समर्थक, कई पुराने संस्कृत ग्रंथों से बहुतेरे उदरण दिये गये हैं) । 'जैसो अविपर्यंत भव न भिन्न' ऐसा भी पाठ है, वर्ष वही निकलता है । जितने कृपि, उन्ने भव, प्रस्तेक कृपि का भव इसरो न भिन्न हाता है', दिवाद-नृस्त विप्रयो में । जब कृपियों की प्रामा गिरता, इस प्रकार, संशयित हो गई तब 'महाजन' शब्द का वर्ण 'महा-मुरुप' कर के उस को प्रामाणिक विराजिक कहता, कंसे उचित हो गया है ? या कृपि महापि भी महा-मुरुप नहीं ? तो और कौन ?

बुद्धि ही निर्णयिक है

मिफर्यं यह कि, वितना भी विकित वा 'पूजनीय, 'शास्त्र' नामक नोर्म शब्द हो, जब उन्नेन पट्टी है तब, अन्ततो यत्का, विषो न किषो मनुष्य को बुद्धि ही उस को मुख्यता है । 'शास्त्र' से इवर 'बुद्धि' है, शास्त्र का निर्माण 'बुद्धि' करती है, बुद्धि का निर्माण शास्त्र नहीं है, वरता । और भारतवर्ष की 'महा-जन-बुद्धि' न निर्वय कर रखता है कि,

जास्ति [पत् तापनोपाय चतुर्वर्णस्य निर्वल,

तपा तप्त्वायनायाय, एवा शास्त्रस्य शास्त्रता ।

तस्यात, वौतेप !, विद्युता, यमायमंविनिदिवये,

बुद्धिमात्पाय लोहेस्मिन् वृत्तिनाय वृत्तिनामना ।

पर्म प्रतिविष्यातप्यो बुद्ध्या राता तात्तता ।

बुद्धे तपश्चहरोर्प, कृपिति संसूत मधु ।

(प० चा० न०० अ० १४१, १४२)

उत्तम्यनामवादेव, कृपिति इवितारिभि,

अच्यात्माविनामधित्त, शाश्वतामृकात्ति, भारत । (प० १६०)

वही सच्चा शास्त्र है जो मनुष्य को चतुर्बंदी, अर्थात् धर्म-अर्द काम भी न नारा पुरुषार्थी के साधन का उपाय, और उन के बाधकों का भयाव (दूर करने का प्रकार) सिखाते, 'शातं' । धर्म ज्ञान है, अधर्म ज्ञान है, इस का निर्णय निश्चय, बुद्धि से करने, कृतात्मा कृतवृद्धि आत्मवान् स्वावर्म्मनो स्वयं प्रस भनुष्य को लोक व्यवहार निवाहना चाहिए । राजा का कार्य है कि बुद्धियुक्त धर्म बनावें, ऐसे धर्म का विद्यान करें, जिसे प्रजा का 'पारण' हो, सब प्रकार वा भला हो,

पारत्वादधर्म इत्यहरुपर्मो वारयति प्रजा ।

इस लिए कपिल वादि पहचिया ने 'अध्यात्मज्ञान' को, जीवात्माहृषी मनुष्य के चित्त और देह की प्रवृत्तियों के ज्ञान को, अपनी बुद्धि में रख नहीं, शास्त्र रखे, और उन में उत्सर्व अर्थात् सामाजिक नियम, और जप्तवाद अर्थात् उत्सर्वों के बापह विद्याय नियम भी, नहीं । जैसे मधुमक्खी शहद इकट्ठा करती है, वैसे ही, कविया ने, अपनी बुद्धियों से जो तत्त्व तत्त्व वाल एकत्र कर दिया है, उसी समूह का अपनी बुद्धियों के समवहार की शास्त्र पहुते हैं । ऐसे शास्त्र का 'बुद्धि निर्दिष्ट सिद्धांत' यह है कि,

देश-काल निमित्ताना भेदवर्भमो विभिन्नते,
अन्यो धर्म समस्यस्य, विवरस्यस्य वापर,
न वैवेकान्तिश्चो धर्म, यज्ञो हि आवस्थित रूपत

(य० भा० शा०)

दश बाल निमित्त क भद्र से धर्म स भेद होता है, धर्म एकातिक, आत्मतिक, एकाकार, एकरूप, अत्यत अटल अचल अपरिवर्ती नहीं है; प्रत्युत, आवस्थित है, अवस्था बदलने से बदलता रहता है । प्रत्यय है, पौजी सिंपादी वा धर्म दूसरा, विज्ञान का दूसरा, ज्ञानापह वा दूसरा, दूषानदार वा दूसरा, ऐसे ही मादमी का, अच्छे दिनों में दूसरा और मुश्तिमत हें दिना म दूसरा । जिस अवस्था म वया धर्म है, इसका निर्णय गोविन्दी बुद्धि ही ठीक-ठीक बर गहनी है । ऐतरेय आरथिक में आवश्यक नहीं है, जब वृद्धि लोग इस लोक से जाने लगे तब मनुष्यों ने उसे गुण विभव हम लाना चाहा, इन्हाँ व समय, उपदेश देने वाला ज्ञानि

कोन होगा, तब ऋषिया ने उन को 'ठक्क' दिया, और कहा कि 'यही तुम होगा का शृंगि होगा'. अर्थात्, तक करना बुद्धि का काम है, अपनी बुद्धि पर भरोसा रखो, अपने पैरों पर चढ़े ही, दूसरों का हो मूँह भर लाकर रहो, यह भर लाहो कि पुराने लोग सदा तुम को गोद में लिये रहे, अपने लिए समयानुसार, नये-नये धार्म रखते रहो। आधिर पूरो-रीय मानव, जो भी बहादुर के सतान है, जैसे भारतीय, पर अधिक बुद्धि-मान है नए-नए आइडियोकारों धार्म बना ही रहे हैं, जिन के लागे यह सब हीम हृदय-न्यज्ञ भादि का कर्म-काल योगा सद्गुरों का खेल जान पहला है, जिन के बदल से उन को यति दैसी अप्रतिहत हो रही है, जैसी एक ओर रामन भादि की, और दूसरी ओर, शृण्व, सात्य, जादि की, जिन के बदल से जास्तर्ये के काम कर रहे हैं, जिनके समान कार्य पुरानों में भी जैसे जास्तर्ये के काम कर रहे हैं।

मिलते हैं। अब यह सम्प्रदाय शास्त्र तथा करोति कि ?

यस्य नाति स्य प्रता. शारीर तत्त्वं कर्त्ता. त्वं किं करिष्यति ?

जो वृद्धनाभ्या विहीनत्य दृष्ट्या के वर्णन-
विस्त को स्वयं प्रता। नहीं, दुड़ि नहीं, जो विवेक विचार से शास्त्र को
पढ़ और जाँच नहीं सकता, उस को शास्त्र से क्या लाभ होगा? जिस को
यह नहीं, वह भाईना लेवर दृष्ट्या होगा? यह पुराणा वार्ष्य भी परम
शास्त्र नहीं, वह भाईना लेवर दृष्ट्या होगा।

यहाँ से विरहरात्रि नहीं होगी

इस दृष्टि से, ऊपर कहे 'मातृर प्रसन्न' का उत्तर कमशा यों होता है—
 (३) मातृर क्या कहतु है ? 'मातृत्वक बृद्धि' से लिणीदृष्टि, निरित्यत,
 औबनोपयोगी, उपराएक बातों का प्रतिशोधक यम 'मातृत्वक दातृत्व' है।
 'रात्रय-मातृर बृद्धि' से प्रतिशोधित, जोबन-म्बद्धहार-बायक, 'रात्रय-
 तामस दातृत्व' क्या कहतु है ? आपकी प्रभाव है, जैसे मूर्य की
 न्यायि, मनुष्य की वह दर्शन है जो ज्ञान का सम्बद्ध करती है, आण
 वीष्मि दिक्षाती है, यसा छात्र है, यसा ज्ञात्य है, इसका निरन्तर करती
 है, इस वर्षे से मुख दम्भ होता, विसर्गे दुःख, यसा मानना या करना

चाहिए, या नहीं, इसका निर्णय करती है। बुद्धि ही शास्त्र की रक्षा करती है, यही इन दोनों का, बुद्धि और शास्त्र का, सबम है। (४) 'शास्त्र' और 'बुद्धि' में जब विरोध होता है तब बुद्धि ही प्रबल रहती है, (किसी न किसी की, अन्ततो गत्वा, मानने या न माननेवाले की)। 'शास्त्र' और 'बुद्धि' का विरोध भी दो 'बुद्धियों' का ही विरोध है, अर्थात् शास्त्र-रचयिता वा शास्त्र-वक्ता-व्याख्याता-समर्थक की बुद्धि, और उस शास्त्र के समीक्षक-परीक्षक-अपलापक की बुद्धि। (५) यदि शास्त्र प्रबल माना जाय, तो भी मुहूर्य प्रबल (१) का उत्तर यही होता है कि कोई भी निर्विवाद शास्त्र ऐसा नहीं कहता कि इस प्रकार के होमो-हृवनो-यज्ञों से विश्व शाति तिदि होगी, जो ही विश्व शाति इन का लक्ष्य थींपित किया गया। मैं स्वयं कमंकांट के द्वारा मरिय नहीं देख पाया हूँ, पर जातकार पटितों से दर्शकता करने से मालूम हुआ कि जिस प्रकार के होम-हृवनादि आजकाल किये कराये जा रहे हैं, उन के लिए प्राचीन वैदिक यज्ञों में विविध विषयान नहीं हैं, 'अपर्याप्य पुरुषो दास' की नीति से सभी आदमी, राष्ट्राधीरा, जमीदार, काशकार, पूजोर्पादि, बापटर, वैद्य, वकील, हृकानदार, जैसे ही कमंकांटी लोग, अपनी जीविता अपने दोनों दास, जो बुद्धि चाहते हैं, और अवसर अनुचित रौतियों से बुद्धि करते हैं, जो उमंकांटी लोगों ने इसी हेतु से बहुत स नए-नए वृत्त-बाह भनमाने गढ़ लिये हैं, और गढ़ते जाते हैं। पर इन मिथ्या प्रकारों से अब बहुत दिन आम घटना नहीं देख पाया। बेकारी बेरोजगारी दूर करने वे, उन को पर्याप्त अन-वस्त्र पिलने के, नये और अच्छे सच्चे प्रकार पहिचानिये और चलाइये। सच्ची 'वर्मणा वर्णों' की व्यवस्था में ये सच्चे प्रकार सब भोजूद हैं। महाभारत के ऐसे मुद्रे के निषारण के लिए, कौरव पाठ्य। और उनके सहायकों में शाति-प्राप्ति के लिए शाकात् वर्णमात् सर्वं गर्वं शास्त्र-कारक भहिदियों ने अन्य प्रकार के बहुत धरन लिये, पर अप्य वे के यज्ञ नहीं किये। (६) यदि बुद्धि प्रबल मानी जाय, जैसा मानता (मर कही पुस्तियों के) भनियायं है, तब यही उत्तर होता है कि वर्तमान भवत्या में, अब लाला प्राणी मूल से मर रहे हैं, तब जब और जो का

आग में जलाना, यह पाप ही है । सर्व-'शास्त्र' ही का, तात्त्विक-नृदि-
निर्णय सद्बूद्धि-प्रेरित, कथन है कि

परोपकारः पुण्याय, पापाय पर्योद्धनं ।

आरो और दूसरे लादमी घडे हैं, उनको न देकर, आग में अपने कैरना,
यह तो तीव्र 'पर्योद्धन' है ।

दून्य शंका

पापशब्दादियों की कुछ अन्य दलीलों का भी निवारण कर देना उचित होगा । एक 'शास्त्रवादी' सुन्नत ने लिखा है कि 'आपेसमाजी भाई भी अनिहोत्तम का बड़े बल से प्रवार करते हैं' । किन्तु वहाँ तक मुझे नालूम हवा, किसी आपेसमाजी संस्था-या अधित ने, दिल्ली, काशीपुर या प्रयाग आदि के 'यज्ञों' का सुमर्यान नहीं किया, त उनमें विद्युती प्रकार का आग लिया । इनीत इस के, कुछ आपेसमाजी सञ्जनों का छपावा हुआ एक पत्र मेरे पास आया, जिसमें उन्होंने इन यज्ञों पर आपत्तिया की । आपेसमाज की 'अनिहोत्तम दिविं' दूसरी है, सचाइनपर्यागियों की दूसरी । आपेसमाजी सञ्जन जो देनदिन हृतन करते हैं, वह तो प्रायः उसी हेतु और चेद्रप से करते हैं, जिस के लोग अमृत, लोहबाल, गुण्डुल आदि की चूकी पार आगारो पर रख कर पर में धुमाते हैं, कि उस के सुग्राव और गूर से हवा साफ हो । उस से विश्व-शान्ति हो जायगी, यह उन का विश्वास रहा, त वे हजारों मन भर और भी आग में जलाते हैं ।* शास्त्र-वादी उन्नत लिखते हैं, 'वेदोक्त यज्ञ में, वेदोक्त यज्ञो का उच्चारण करते हुए भगवान् अनिदेव के मूल में जो आहृति दी जाती है, उस में तो पाप की वल्पना ही ही नहीं सहती । 'वेद-स्मृति-युराणों से प्रतिपादित जो मार्ग

* यही यह लिख देना उचित है कि, अनेक आपेसमाज का साहित्य इतिहासी रौति से नहीं देख पाया है । इतामी इतामेव जो का 'सत्यापें-प्रकाश' तथा एक या ही 'लंगकार-विदि' को पुस्तक, तथा सस्तृत पद्धों में लिखी स्थानी भी की दी जाती है, यही है । एवं इस को भी कुछ काल ही पाया और तत्त्व दर्शते उस की वाद नहीं है ।

हमारे लिए ठहरे हम को मानवा ही चाहिए । जिस यज्ञ को बार बार पाप कहते हैं वह बड़ा पाप किस वाहन में किस प्रकार वर्णित है 'पर्याप्ति लिलिए' । तो देखिए, स्वयं भयवान मनु कहते हैं—

विद्या-तप समृद्धेव द्रुत विप्रमुखामिषु,
निस्तारयति दुर्गत्वं च, भृतश्चेव किल्विद्यात्
नश्यन्ति हृष्यकमयानि, वराणा अविग्रामता,

भस्मीभूतेषु विप्रयु मोहाद् दत्तानि दातुनि । (म० ३ १७ १८)

विद्या और तपस्या से सम्बन्ध जो सच्चे बाहुण है, उन के मुख्यही अग्नि में जो हवन किया जाय वही दुर्गों से आपत्तियों से और दृष्टि पारों से, बचाता है, तभी विद्या-तप, भस्मतुल्य राशी के द्वे ऐसे बाहुण नाम धारियों को नादान मूढ़ आदमी जो दान देते हैं, वह दान सब नहीं ही जाता है बल्कि पाप बढ़ाता है ।

न सदते, न धरते, न विकर्यति कहिचित्,

वरिष्ठ अग्निहोत्रेभ्यो, बाहुणस्य युक्ते हृत । (म० ७ ८)

योग विद्वान् ज्ञानोपजीवी, तपोविद्या-युक्त, अध्यात्मक वृत्ति याते
मनुष्य के (जो ही सच्चा, कर्मण, 'बाहुण पदार्थ है') मूल में हृत, अति
का हवन करना, उस को भोजन देना, अग्न-वर्त्तनादि से उस का पोषण
करना, निस में वह सदृशान वह प्रचार, दात स्वस्य चित्त से करे—सब
अग्निहोत्रा से यह 'वरिष्ठ है, बहुत बहुत अच्छा है, यह नभी धर्म नहीं
जाता, नभी विगड़ता नहीं । और यो,

शक्त यरजने दाता स्वजने दुखमीविनि

मप्यापातो विषाहवाद स धर्म प्रतिष्ठपक ।

(म० म० ११ १)

गविन्दमान् सम्प्रस भनुप्य, अप्ने दुर्ली दरिद्र असम्प्रभ वायु-वायर
गमना को स द कर, यदि 'पर-जन' को, पराया को देता है—तो यह पर्य
नहीं है प्रायुष धर्म का प्रतिष्ठपक है, शूषी नवाड है, दम्भ है, पाप है
आर ग गो मपु, गाहू व ऐसा जान पृथग है, पर भीतर विष ही होता
है । ऐस वायों के भीतर वाय छिरी हूई बोई गूँह स्वार्पी यातना, मृदा

भास, लोभ-लालसा रहता है, जाहे स्वर्ग-मूल की ही हो, जाहे इसी नेक में वाह-वाही की, और 'हृकृष्ण के रस' की, कि हमारे इशारे पर जारों जादमी दौड़ते हैं। एक विद्यमान हिन्दी कवि ने बहुत अच्छा यहा० 'जीप जब तक दरीर में', 'दस बोनलो का नशा है इस बाह याह में'। जीप जब तक दरीर में रहा है, तब तक लोकेषणा, वित्तेषणा, दार-मृतेषणा, उस को लगी ही रहती है; पर निवृत्तिमान पर पैर रखे हुए जीव को, इहे, विपरीत कम रहती है; पर निवृत्तिमान पर पैर रखे हुए जीव को, अधिकांगे, पहिले दार-मृत को, तब वित की, तब लोक की, एषणा की, अधिकांगे, एक छोड़ते ही जाना जाहिए; सम्यासी को लोकेषणा, मान-प्रतिष्ठा की जाह, सब से अधिक सताती है, ऐसी उपनिषदों में मूरबना गी है। दामिर जाह, सब से अधिक सताती है, ऐसी उपनिषदों में मूरबना गी है। दामिर मिष्या वैष्णवारी दुराचारियों का तो बहना ही क्यां है, सबने भी, तिवृत्ति मिष्या वैष्णवारी दुराचारियों का तो बहना ही क्यां है, सम्यासी को दार मृत-एषणा, मातृं पर चलने का यत्न करने वाले भी, सम्यासी को दार मृत-एषणा, भी, अपना हप बदल दर, शिष्य-एषणा, पादपूजक-एषणा, मडली-ईशाता-एषणा के कप में चेरती हैं, और बहुधा गिरा देती हैं। वित्तेषणा भी, मठ-एषणा के कप में चेरती हैं, और बहुधा गिरा देती हैं। १

लक्षीर के फक्तीर

प्रस्तुत विषय में, 'जनिदेव' सो नितया 'परन्तर' है। आज काल
ऐसे प्रत्येक व्याजक, प्रेरक, अप्रणी, प्रायः ऐसे ही सम्बन्ध देखे जाते हैं,
जिन्होंने सांसारिक जिम्मेदारियों से अपने को यथा लिया है, इन में से कोई
ही ऐसहृत 'शारीर' के बहुत अच्छे विद्वान् नहीं हैं। और 'नहीं कठिनतः
अलमीर्य जातु तिष्ठति अरमहृत्', चित्तुहृत चृप तो बैठा जाता नहीं,
हुट बरने की उम्मुक्ता इन को होती ही है, पर, ऐसे हैं कि, अवहार-
शोधक, समाज-बोधक, मण्डा-प्रोपक, स्वावलम्ब-वर्पण मज्जात का प्रचार

१ हिसो एक व्यक्ति (दिल्ली पर आशेष ही इच्छा से ये धार्म नहीं लिखे गये हैं। एवं शायरक अनुभव की ओर, सामाजिक दान ही ओर, जो इस देश में, तथा दूसरे देशों में, बहुत देखी जाती है, पाठक के विकार हो आकर्षित करने के लिए।

तो ये विद्वान् करते नहीं; मूद्याहो को ही और दृढ़ करते हैं, 'लकीर वै फकीर' बने हैं, 'लकीर पीटते' हैं, और अपनी और जनता की शक्ति का, अम का, धन का, सम्पन्न का, बुद्धि का भी, अपव्यय करते-होते हैं। काशी के किन्हीं किन्हीं घाटों पर, दस-दस बीस-बीस आदिनियों की टोलिया शाम को बैठ जाती है, और "हरे राम, हरे राम, राम राम, हरे हरे" जोर-जोर से चिल्ला-चिल्ला कर रटते-रटते सबेरा कर देती है, मूँझ से, उन घाटों पर रहने वाले आदिनियों ने आ कर शिकायत की है, कि, 'रात का सोना हम लोगों को हराम हो गया है; ये लोग ही बेकार आदमी हैं, दिन को कहीं सत्र बगीच में खा लेते हैं और सोते हैं, रात को धमंधवजता दिखाते हैं, और हम लोगों को तकलीफ देते हैं, क्या म्युनिसिपलिटी की, मजिस्ट्रेट की ओर से इस को रोकने का प्रबन्ध नहीं हो सकता ?' मेरे उन से महीं कह दे सकता था कि 'आप स्वयं म्युनिसिपलिटी या मजिस्ट्रेट से पुछिए, यदि मेरी राय पूछते हो तो मह है कि अपने पर्याप्तिकारी पदितों से कहिए कि जनता को उचित शिक्षा दि, कि ऐसा रटना धर्म है'। यिष्णुपुराण में लिखा है कि,

स्वयम्भूम्यं-तिषुला-, कृष्ण-कृलोत्तिरादिति,

ते हरेद्विष्णो मूढा-, धर्मार्थं जन्म पद्म हरे ।

जो सोग अपना उच्चा धर्म कर्म तो करते नहीं, वेवल हृष्ण, हृष्ण की रट का हीरा, दुनिया को अपनी परिष्ठता और कृष्ण भवित दिखाने के लिए, बरते हैं, वे मूँँढ हृष्ण के द्वेषी, धनु हैं; भक्त नहीं, जो कि हरि का जन्म हो धर्म उत्थाने के लिए हृष्ण, अपना नाम रटवाने के लिए नहीं।

इस प्रकार से हुनिया वो दिखाने के लिए, चिल्लाती हुई 'राम रट' में, या गाव-देहात में 'टोना-टोटवा' और हिन्दू मन्दिरों के पुजारियों और मुरादमानी तनियों और सपवरों की जाह-फूँ में, और ऐसे नुमाइसी होम-हवनों में, तत्त्वत यथा भेद है ? मेरी समझ में तो यही भेद है कि इन यतों में मारी भारत्यर-आटोप होता है, बड़ा मेला लगता है, तभी-तभी कोण टूटे पड़ते हैं, चारों ओर मल-मत्र की ग़द्दी पैलती है, दैवा

इसी दोमारी का भी प्रकोप होता है, न राम जी मिलते हैं, न विश्व-
शाति होती है। इस प्रकार की अन्यथादा के अन्यावश्यक पोषण का ही
पहल है कि साधारण 'हिंदू' दास की 'बुद्धि' ऐसी नष्ट हो गई है कि,
वैसी ही अन्यथादा से ये 'गाजी' मिथ्या पी कर' और 'इस पीर की
तकिया' और 'उस बोलिया की दरगाह' पर भी मुहूर के बल भिटे पड़ते हैं।

उन्हें हृदय से रुची प्रायंना, परमात्मा, जन्मरात्मा, जगद्वात्मा, एकान्त में की जाती है, और उस का सुफल, कुछ न कुछ, होता ही है।

विश्व-शांति या बुद्धि-भ्रान्ति ?

विश्व-शात् या युक्त-ग्रन्थ । १०
 है माई ! भारत की कथा देखिए । इवतकि राजा ने, बाहु वर्ष
 उत्तर, निरन्तर, अनिदेव को इतना थी और अब विद्याया खिलाया कि
 'कलि' को 'भवद्वानिन्' 'अहवि' का रोग हो गया, महूत् लीहा बड़ गई,
 स्यात् कामला रोग की भी नीदत आई, मुह और सब शरीर बीला ही गया,
 पारदुर्दर्शी, विवर्णदेव, न यथावृत् प्रकाशते,
 अनिदिवामधुत तीदा, विदार समनायत ।

के दल पर तो उहो न एक छोटे से जगल जाहो को, इसी दिल्ली के पास पाच हजार वर्ष पहिले, दो या तीन सप्ताह में बलाया । आज पार रासे, हिंदूर, चैचिल, मुहोलिनी, स्टैलिन, तोड़ी च्याएकाइसोक हजारवेव के सप्तक की सहायता से अग्निदेव, पचासो लाख मनुष्यों की हरी चर्वी कोटियों कोटि लोहा, लकड़ी, कोयला तेल खाते-चौते चले आ रहे हैं और तूफ़ नहीं होते । आप तन को इस दस-चौत हजार मन अद्भुत धी की घूस दे कर खुश कर लोगे ?

महाभारत के समय में तो उनको मदाग्नि रोग हुआ था, इस समय भस्माग्नि, भस्मक, रोग हुआ है, इस की चिकित्सा (अपेक्षा) भूमी भर अग्न धी के होम हवनों से नहीं हो सकती । इस के लिए विष्णुदेव जी बृद्धिमानी चाहिए । पुराण में क्या प्रसिद्ध है कि हृददेव जी ते ही वह वर प्राप्त कर के कि जिर के तिर पर हाथ रखूँ वह भस्म हो जाय, वह भस्माग्नुर जी हृददेव वे ही तिर पर हाथ रखने चले और हृददेव जी श्री लेनकर भागते फिरे, तब विष्णुदेव ने भस्माग्नुर को समझाया कि जरा अन्ते तिर पर जरना हाथ रखे परीक्षा तो लो कि वह सच्चा है या नहीं और भौंते माले भस्माग्नुर ने एसा ही किया, और भस्म हो गया । रुद्रेन्द जी की जान बची । यो भूवारत्मा, अन्तरात्मा, जगदात्मा ही विष्णुदेव (पितिनोति व्याजोति, जगत् इति विष्णु) व्यापक महत्त्व बृद्धिमान ने इस समय, विश्व युद्ध और अग्निगणन के लिए शुद्धोपशुद्ध न्याय भी प्रयोग कर रखा है । दोतरपा भस्माग्नुर एवं दूसरे के तिर पर हाथ पेर रहे हैं । धीयका ही भाज भी साधात् नहीं तो व्यवहित प्रारंभ में वह यह देखे ।

होम-हृदान्त-यज्ञ ने उरन करने वालों ने यही दिट्ठिय दिया था कि 'विश्व-राति' के लिए यह ही रहा है । या विश्व राति हुई ? या आप लाए अग्निदेव को रात्री बरताए ? या उहा ने मानव-नगा और वृक्षी तेज (पेंड्रेलिम्प) ये बानी भिज्हा को बार्ता ग हजारों पूर्व छापर तर्क आकाश में फ़रात्मानी हुई थीही है, हरा सो ? आप के बान थी-यही को गमान हर महीना हो गए, पर विश्व व्याती पर्वी-वाप्ति-यज्ञ, यहा

प्रेष, प्रतिदिन बढ़ते हुए देग से चल रहा है। दूसरे देशों की कथा तो नहीं जीजिए। भारत में ही अग्निदेव ने आप की सेवा सुन्दरीया से प्रसन्न नहीं कर, आपके यज्ञों के बाद, १४ अप्रैल, १९४४, को बद्री में कैम्प ताण्डव किया, और कहा! हजारा भन्दुया को जन से मारा वा धारण किया, और रिंग (सेंकड़ोकोटि) रुपयों की सम्पत्ति को चाट गये। और छोटे मोटे रमनियादा की सबर दीनिया में बहुत उपर्याही रहती है। लाखों रुपयों की कमी जल्द, शमी रही, कमी रोल, बाये दिन स्वाहा हीना ही रहता है।

एक सूदम तर्फ

प्रमाणानि ॥ नहि अतीना शत अपि घट पटितु ईष्टे ॥ सब प्रमाणों की जड बृनियाद प्रत्यक्ष' प्रमाण है, तब पहिले महानस, अनि, धूम पर्वत प्रत्यक्ष से गिढ़ है, तब 'पर्वतो चटिनमान्, धूमात्' यह अनुमान चलता है। हमारे सामने घट रखा है हम देख रहे हैं कि यह घट है, यदि सौ शुनि सौ वेद से बावज बा कर कहें कि यह घट नहीं पट है, तो उन की बात सुनी-मानी नहीं जा सकती। बाच्स्पति मिथ ऐसे परमप्रसिद्ध दार्शनिक विद्वान् न, शकर-भाव्य की अपनी टीका भासती में यह बावज लिखा है। कोई शास्त्र आठ प्रकार के प्रमाण मानते हैं कोई पात्र कोई चार कोई तीन, कोई दो, कोई एक ही। एसा कोई शास्त्र नहीं जो प्रत्यक्ष प्रमाण को न मानता हो। 'नास्तिक' चार्किदर्शन भी, जो लग्न किसी प्रमाण को नहीं मानता, एक ही प्रमाण की मानता है, यह भी प्रत्यक्ष प्रमाण को मानता ही है। मनु (१२० १०५) में लिखा है—

प्रत्यक्ष चानुमान च शास्त्र च विविधागम
प्रथ मुविदित्त कायं परमंशुद्धि अभीप्सता ।
केवल शास्त्रमाश्रित्य न कर्त्तव्यो विनिश्चय,
युक्तिहेतुविचारे तु परमंहनि प्रजापते ।

(१३ ११३, कुल्लूक-टीका)। पहिले प्रत्यक्ष से, तब अनुमान (तक युक्ति दुड़ि) से, तब विविध शास्त्रों से, जाचने से ही शुद्ध पर्वत का निश्चय ही सबता है, केवल शास्त्र का आसरा करने से, युक्तिपूर्वक विचार विद्य विना पर्वत की हानि होती है। वैद्यन्यास जीव महाभारत में लिखा है

सब सर्वं न जानाति सर्वतो नास्ति करचन ।

सब जान किसी एक मनुष्य के पास नहीं है, सघमूष 'राहंन' कोई भी नहीं है।

पुराने समय में भारत तथा चीन, ईरान, प्रीस रोम आदि पवित्र देशों में विस प्रकार के 'राहंन' महायि रह, यह तो हम को निश्चय से भालूम नहू। पर अज्ञात एकारी जीव के सामने पूरोप अमेरिका में, सर्वा नहीं ता बहु ज महायि प्रत्यक्ष हो रहे हैं जिन के विज्ञान के बहु से मनुष्य इष्टल ज़ैन-अनिल तीर्तों में अपतिरूपता से महावेग से दौड़ रहे

है, बाबकाल के प्रत्यक्ष 'महापि' तो ये ही हैं जो "द्वृति-प्रत्यक्ष-हेतुक" हैं। यातीनों को, पुराणों की, और 'सहस्ररंजनी चरित' (बलिफलंग) की यातों को कर दियाते हैं, और अनन्यों के यतों में ही मान रखने वालों के ऊपर राज बखते हैं। दुस्रा इतना ही है कि दुर्बल-भीड़क है, इस लिए रूपवत् हो रहे हैं; नहीं तो देवदत् पूर्णे जाते। भारत वर्ष में तो कितने दृष्टिगत, इस प्रकार की कुछ भी दक्षिण, कुछ भी सिद्धि, न रखते हुए, दैवत बाबकाल के दल बदने को महीनेदेव बताने और पाते हैं।

यज्ञ की कर्त्ता

मध्याद् भूति भूताति, एवं चाद् भूतात्तमय, भूति भूताति, यतः एवं तप्तमयः ।

मनो हीन स्वरतो वर्णतो वा, मिद्या प्रयुक्तो न त अर्थम् आह,
स वाचवण्ठो प्रजमान हिनस्ति, यथा इदानु स्वरतोऽपरापात् ।
(निरुक्त)

होम करने वाले सैकड़ो 'श्रुतिविद्' सञ्जन, जो दिल्ली, कानपुर, आदि
में एकत्र हुए, उन की तपोविद्या में क्या योग्यता थी, इस का मुझे निची
जान तो नहीं है, पर काशी के ही कई पठितों से जो सुना वह कुछ सतीय-
कारक नहीं था ।

रोग वा रूप और निदान जान बिना औपच का प्रयोग, वह भी
कन्ते औपच का बच्चे बैद्य के हाथ से, हानिवारक ही होगा, रोग को
चढ़ावेगा, पटावेगा नहीं । वर्तमान विश्व उपद्रव, मानव-जगत्-प्रापक
हप्तजलव विष्वद, गवमेटों की आत्मा से अन-बहव का युद्धल्पी पोर ब्रह्म
यज्ञ में ही होम-नहरन, तथा वाचाजी सिक्का छाप-छाप कर मिद्या धन की
बैद्य बुद्धि, और उस से भावस्यकीय वस्तुओं के मूल्यों में दिन द्विनी रात
चौगुनी महगी—इस सब वा निदान कारण राष्ट्रों के शासकों, शापकों
कोटिपतियों, का अपरिणेप सोभ, ऐद्वयं-नृचारा, ऐवारी, सपर्यं और सद
देशों में समाज की नितात दुर्व्यवस्था, संकटों की अति घनाढ्यता और
बोटियों (करीरो) की अति दरिद्रता है । इस दारण रोग का औपच
एवं ही है—उमात्र का पुन लुच्यवस्यापन, 'वर्मणा वर्णं वयसा आश्रम'
वे विद्वात् वे बनुसार । इसी एक मन से, इसी एक यज्ञ से, यह रोग
साम्य है, द्वारी-नार्य है । हे भाई ! इसी यज्ञ को, जो वैदिक सनातन आर्य
मानव वर्णायम यर्म का सार है, स्वयं वैयंमावन सहित जपो, और चारों
भोर, समय भारतवर्ष, मे इसी वा जप और वर्मायमावन कराओ, तथा तद-
नुसार आचरण करो बराबो । तब विश्व शांति होगी, आग में तिल
और जो आदि दालने से, और स्नानि देवता के कुछ वैदिक यज्ञों को क्वचि
स्वर से पड़ने गं गही होगी । इन विश्वपूद्धा और योर लाप्त्रदायिक बलहों
की आपसियों बो, लक्षणों से वा अन्तरामा अण्डामा की मूलना म, आने
जान कर, कुछ लोग, भारत वं वाज से प्राप्य ५० लंबे पहिले से, 'वर्मणा
वर्णं, यमता आश्रम, (बुद्धिपुक्षो) यमों धारयति प्रजा' की आवाज उठा

रहे हैं और हिन्दू धर्म कहलाने वाला धर्म यथा बहु है, उसका तात्त्विक रूप और मर्म यथा है, इसको कारीत्य 'सिद्धल हिन्दू कालिज' के ऐसी वस्थाओं के द्वारा, जनता को समझाने का यत्न कर रहे हैं। पर हमारे बन्धनों में अभी तक इसकी सुनाई और समझ नहीं हुई। हरीच्छा ! बन्धने देख में अभी तक इसकी सुनाई और समझ नहीं हुई। हरीच्छा !

शास्त्रवादी सञ्जनो ने एक बहुत वारीक तर्क किया है। लिखते हैं कि "मीना के सतुर्य अध्याय में अनेक प्रकार के यज्ञ कहे गये हैं, 'द्रव्य-पशुस्तपोपता'.....' और सदसे थेष्ठ ज्ञानपत्र बताया है, 'बहुपांश, बहुर्तुद,.....'। परन्तु ज्ञानपत्र गोण यज्ञ है; मुख्य यज्ञ यही है जो बहुर्तुद,.....'। यज्ञु ज्ञानपत्र गोण यज्ञ है; उपमान बनाया है, विस को आप पाप कहते रहा है जिनु इस यज्ञ को उपमान बनाया है, विस को आप पाप कहते हैं। 'जब विसी वालक को छिह की उपमा दी जाती है, 'तिहो माण-वस्तु' तब वालक उपमेष है, विह उपमान है; उपमान में, उपमेष है, अधिकार निष्पत्य से स्वेकार दली होनी है।'

जिन सञ्जन ने यह टर्क किया है, वे निस्तु देह विदान हैं, मंस्तुत-पर्याय पर परिष्ठप्त रखते हैं, पर उन ने विवारी को पड़ कर पर मह अनुमान दीया है कि उन्होंने सत्त्वत प्रयोग के साधन-प्रयोग यूरोपीय इनिटियस वे बुने-हुए पोहे से नी प्रगिञ्च पर्याय दी और दृष्टि नहीं दी। इनोक प्रगिञ्च है, महाभारत में तथा अन्य इतिहासों में भी भिलता है।

इतिहास-मुरागाम्या वेद सम्पूर्ण-प्रेदः

किन्नेति भल्पद्युताद् वेदो, मा यज्ञ प्रतिरिव्यति ।

'वेद' के तात्त्विक अर्थ को 'इतिहास' और 'युग्मप' के ज्ञान से उप-शृंखित करने वालाने वा बन वरे, कमी ठीक समझेगा। जो अत्यन्त-मूर्त वृहित करने वालाने वा बन वरे, कमी ठीक समझेगा। जो अत्यन्त-मूर्त है, वृहित नहीं है, इतिहास हा, पुराण हा, विद्यि पारदो वा ज्ञान है, वृहित नहीं है, इतिहास हा, पुराण हा, विद्यि भेदे अर्थ का अन्य वर शार्दूल, नहीं रखते, जा से 'वेद' इत्याहा है, विद्यि भेदे अर्थ का अन्य वर शार्दूल, यूप को घोरे में दान देते। यूपेष में भी इतिहास ज्ञान से भोगत संहोरों साध्यादाय, परापर बहुवायात, सम्पद-मुमद्य पर, उपल्ल होते रहे हैं; वैतो इत्युपर्यं भीतिह भेदे उन के विदान भी, ऐसी ही यूप दर्दीलों में, जात वी ज्ञान विदानों दूर, एक-दूरे हे यातो पर जागोत बरते रहे,,

और जवानी खटन यडन नरते-नर्से, हाथ-नैर हे, शस्त्रालन से पुरस्तर मारण-दारण करने लगते थे । भारत के इतिहास में भी, बौद्ध, जैन, बुमारिल, शकर आदि को 'दिग्दिवजय' यात्राओं के सावध में ऐसी ही किंवदतो चली आती है कि जो पक्ष दुर्बल पड़ता था उस को खोलते तेल के कटाह में ढाल देते थे, सूली पर चढ़ा देते थे, इत्यादि । पूरोप का इतिहास तो दूर था, भारत के भी, मुसलमानी राज से पृथ्वे के, हिन्दू राज के इतिहास की ओर हिन्दुओं का ध्यान नहीं गया, न अब भी, सहूल-विद्वन्मठली में जाता है । पर यूरोप के ग्रामाणिक इतिहास से यह जान पड़ता है कि भत्तमेद और विवाद-निति पिंडेप से साम्प्रदायिकों ने, अपने अपने सहायक राजायां के हाथा, हजारों को जिन्दा जला डाला, और तरह-तरह भी यात्राओं से भरवा डाला, तो भारत में भी ऐसा होना अजब नहीं, और हुआ ही, शकर के साथ, सुफ़न्वा राजा, उमा सहित, चलते थे, उनके सदप में भी, तथा मगाय के गुप्त दंपति के सम्बाट् लकदगुप्त के भी सदप में पढ़ इसोक प्रसिद्ध है,

आसेतो आहिमादेव शैदान् आपृद्यालकान्

यो न हति स हृतस्य —भृत्यम् एव सा आदिगत् ।

जो सज्जन, रामायण महामारुत को छोट, दूसरे उन से अबैश्वेत इतिहासों को इतिहास ही नहीं मानते, और उन का पढ़ना नियम समझते बहते हैं, व उपनिषद् में ही कही थाय का स्मरण करें । जनक राजा भी सभा में यात्रवल्य और शारवल्य का यात्रायार्थ दृग्मा, यात्रवल्य ने यात्रल्य को साप दिया, 'मूर्धा ते निषनिध्यति', यात्रल्य का गिरटूट कर पिर गया, और यात्रवल्य जो एक रुद्ध याप वा जिन्हे राजा जनक ने यात्रायार्थ में जीतने चाहे ने लिए इनाम रखता था, हाँव से मरे । मालूम नहीं मीणिक याप ही में गिरटूटा, या मुरव्वर ने उन्हें रखने के बागे बागे के प्रहार ही । जो ही, विद्यारथ ने, 'जीवमूर्ति दिवेव' नामक अपने याप में, यात्रवल्य ने इस दुर्भाग्य की निर्दा भी है । हाँ, एवं और या या हो गयी है विद्यार्थी और उन्हिंपूर्व के स्वाम्याता याचार्य परितों

११ व्यापार नहीं गया है, अर्थात् यह कि यात्रावलय ने यही कहा था कि 'गांधीजी' में हार जाओगे तो तुम्हारा सिर नीचा हो जायगा; लज्जा से, और ऐसा हो दुआ होगा। जदृक के राजा होने हए, उन के सामने, भरी सना में, एक बाह्यशृंखला दूसरे बाह्यशृंखला को मार ही दाले, यह मन में नहीं रहेगा; यदि ऐसा सचमुच हुआ, तो बेदांती राजा भी और बेदांती भगवान् नी, सच्ची सम्यता के भानुदंड से असम्भ ही थे, युद्धों की कोड़ि में थे; और यदि केवल यार्मांसियों की बात थी, जैसा मैं विद्यास फरता हूँ, तब भी बेदांती युद्धों को ऐसा विद्याद दोषा नहीं देता। हाँ, यात्रावलय पश्च में लाइ ग्रहण के रहे, अपने युद्ध में लड़े, नपा वेद भी कही पाए और साये, या बना दाला। वह सब उम्मय ही दूसरा था। पूर्णराज् की धरणी पर, शूद्रियों-न्यूद्रियों के, और भीत्य, दोष, शूप यार्दि के सामने दृग्भेद यी की जाति से दुश्मान जी, अपनी ग्राहनाया दोषदी को, धार लाइ रह दीच लाये, और उस का वषट्ठा उपारने लगे; कोरेप-यार्दियों के बग्ग और दिवाह यार्दि यी रक्षानी अद्भुत है; वह सब धर्म-यारद-भूत यारदात 'इतिहास' में लिता है। अर्थात् इतिहास को 'भृतिभृत्यंदित्य' यी निरस्ताय शामिल है, और 'पटा-भारत' यी दोषों के बागे जाप्ताय भृत्यात् है, जानम नहीं।

राजन् करता है, मानूप नहीं। इन्हु उत्तर साम्राज्यिक हुम्मजों ने, अनाधारित का, प्रवा का, न पूरी भै रोहितवारहुआ, न भारत भें; प्राप्ति, बहुत अवारहुआ, अव्य-पदा, भूहुआह, भर्माभार ही बहुतेपंतें गये, हराहारभारों के प्राप्ति-पदा, एवं एवं का बहुत विनाश हुआ। यदि यह सब मनोवसा और देह-देह, दन-दन का बहुत विनाश हुआ। यदि यह सब मनोवसा और देह-देह, दन-दन के उल्लंघन के बाबीं में लापादा जाता, तो उन के विवरण के प्राप्ति-पदा के उल्लंघन के बाबीं में लापादा जाता, तो उन के विवरण के प्राप्ति-पदा के उल्लंघन के बाबीं में लापादा जाता गई होती; लापादा के प्राप्ति-पदा के उल्लंघन के बाबीं में लापादा जाता गई होती; लापादा के प्राप्ति-पदा के उल्लंघन के बाबीं में लापादा जाता गई होती।

मूर से घटकर आरम्भान्

मृत से बहुत बारावाहा ।
उन दूसरे वाले वर्षे यही होता है कि, इनमें
'मृतदह' की तरफ से खेत बारावा, वो बाल बारावा, दीर्घ वाही बारा-

ज्ञान यज्ञ श्रेष्ठ नहीं, तत्त्वतः द्रव्ययज्ञ ही, अग्नि में हृत ही, अर्थ यज्ञ है, ब्रह्म, परमात्मा, गौण, है, अग्नि, मूल्य और श्रेष्ठ है। यदि आप का 'शास्त्र' यही कहता है तो आग के लिए व्यवश्य ऐसा ही होगा। हम लोग तो परमात्मा की अनन्त विभूतियों में से अग्नि को एक, विभूति ही मान सकते हैं। कृष्ण ने कई बेर इस आध्यात्मिक शब्द कहे हैं, "अन्यान् द्रव्यमयाद् यज्ञाद् त्वन्यत, परन्तप ।" यह भी अति स्पष्ट कहा, "यज्ञाना जपयतोऽस्मि, पतञ्जलि न योगसूत्र में 'जप' का वर्णन करताया है 'तत्त्वपत्तदर्थभावन, और गीता के अन्त में, पुनर्वार कृष्ण ने कहा कि, 'हमारेन्मुहारे इस सम्बाद को जो सावधानी से पढ़गा, जो इस का अध्ययन करेगा वह 'ज्ञान यज्ञ से मेरा, परमात्मा का, भजन करेगा, 'ज्ञानयत्नेन तेन अह इष्टं स्या, इति मे, मति' । यात् यत्कथं स्मृति में भी स्पष्ट कहा है,

इत्या जचार दम-अहंसा-यज्ञ-स्वाध्याय-कर्मणा

यम तु परमो धर्मो वद् योगेन आत्मदर्शन । (अ० इतो ८)

भगवान् मनु ने भी कहा है—

सर्वेयामपि चेतेया व्याकरणानि पर स्मृतं,
तद्वा भप्य सर्वविद्यानां प्राप्यते हि अमृत तत ।

— (अ० १२ इतो ८५)

सब धर्म-क्रमों से बढ़ कर आत्म जनन है, वह मूल्य है, गौण नहीं। अति न मंकोड की तो कृष्ण ने गीता में स्पष्ट शब्दों में निन्दा की है।

यामिना पुण्यितां वाच प्रवदति अदिवश्चत
वेद-नादं रता, पार्व । नाम्यदस्तीतिवादिन, इत्यर्दि ।

भागवत के ग्यारहवें स्कृप्त के दसकीसवें अध्याय में गीता के इन श्लोकों का परिवृह्ण विद्या है।

कामिन हृषणा तुष्या पुण्येषु फलयुद्घय,
अग्निमुण्या यूमतान्ता दर्श स्तोर्य न विवरिति ते ।

न ते भी, भूय । जन्मति द्विष्टव्यं प इव यत

उत्पशास्त्रा ह्यगुणुषो यथा नीहरणसूत्र ।

‘वेद वाद-वत लोग, वेद-वेद-वेद, यास्त्र यास्त्र-यास्त्र, पुकारने वाले
लोग, जो सच्छेदार, कल-पत्ती-न्येल-बूटा-वार याते कहते हैं, कि इन यज्ञों
में बिंवा कोई और साधन है ही नहीं, वे अविपरिचत हैं, नासमझ है, ये
याते भूलावा देने की याते हैं, जो बर्निं पर भूषण है, जिन की आवेद्य भूए
से ढक रही है, वे मूल को, परमात्मा को, नहीं प्रहित्यान सकते ।
ये दणिपदों में भी यही बात कही है—“ल्लभा एते हि लपूडा यज्ञ-हपा”
मुहक, ‘ये कर्मकाही यज्ञ सब दृटी नोका के ऐसे हैं, इन से उत्तम
शांति नहीं’ ।

बुद्धि की शरण लो

इस का निरन्योत निचोड़ यह है कि बिना ‘बुद्धि’ की शरण लिये
शाम नहीं चलता । यदि ‘यास्त्र’ धूम ही पवारा जायगा, तो किर जल्त
और जो के ही ‘यज्ञ’ से सुरोप क्यों ? अज-मेष, महिष-मेष, गो-मेष,
अरद-मेष, नर-मेष जी यरों नहीं ? सभी नो यास्त्र विहित, वेद-विहित
यास्त्र मेष, नर-मेष जी यरों नहीं ? सभी नो यास्त्र विहित, वेद-विहित
है । और आज भी सनातन धर्म के, वेदयास्त्र के, अडालु ‘हिन्दू’ लोग
कामी ऐसे मूल्य तीर्पत्यन में ही, तुर्ग मन्दिर में ‘अज-मेष’, और पाप
कामी ऐसे मूल्य तीर्पत्यन में ‘महिष-मेष’, आये दिन करते ही हैं, यद्यपि वेद विहित,
ही विष्ण्याचल में ‘महिष-मेष’, आये दिन करते ही हैं, वेद विहित है ।
बादम्बर के बिना । ‘त्रोत्रायस्त्रा मुर्ति शिरेत्’ यह भी वेद विहित है ।
और यही समाप्ति क्यों ? याम-मार्य के उपासक अपने याम-त्रात्रा को
महायम ‘यास्त्र’ यसानते हैं, उन के यास्त्र को भी यास्त्र मान कर पच
म-वार की रोका क्यों न की जाय ? उन के यास्त्र को यास्त्र मानने को
जाप तंयार है ? यदि नहीं, तो योग नहीं ? इस प्रदृश पा उत्तर देने का
यन जब आप करेंगे, तब आप को विहित हो जायगा वि बुद्धि की शरण
ऐने के लिया आप को कोई दूसरा उपाय नहीं ।

हिन्दुओं की बाई हनुर जाति, उपजाति, उपोपजाति, उपोपोप-
जातियों में से प्रत्येक का अपना ‘यास्त्र’ धरता है*, भोजन के विषय में
आविदों में से प्रत्येक का अपना ‘यास्त्र’ धरता है*, भोजन के विषय में

* लखनऊ १९४४ के ‘हि जनेत आक दि योगानाप लिख इटि-
द्यूट’ (इस्ताहावर) के अंक में, महाराष्ट्र, बंगाल, नागपुर, बर्नार्ड

विवाह के विषय में, दायभाग के विषय में अनन्त भेद है, सभी शास्त्रीय है, मनु ने आठ प्रकार के विवाह और चारहूं प्रकार के पुत्र कहे हैं, शास्त्र वादी सज्जन इन में से विज्ञ को शास्त्रीय भानने को तेवार है ? दाय के लिए मितादारा कुछ कहती है, दत्तक-मीमांसा कुछ, जीमूतवाहन का मत कुछ है, बपराक का कुछ, दक्षिण मलावार के नावूदिर थोरिय चाहाणों का कुछ और ही नितात मिल्न, सभी शास्त्रीय हैं। 'शास्त्रवादी' सज्जन किन का अनुकरण करते हैं ?

शास्त्रवादी सज्जन ने लिखा कि 'दिल्ली कानपुर के यतो में लालो भाई वहे कट कर सम्मिलित हुए, यथा उभी मूर्ख हो सकते हैं ?' शुद्धिवादी सज्जन ने उत्तर दिया, "तो फिर ऐसा भी आप क्यों न कहें कि करोड़ों आदमी शराद पीते हैं, ये क्या मूर्ख हैं ? किसी कान को लालो करोड़ों आदमी करते हैं, महज इस से वह धर्म नहीं बन जाता ।" शास्त्रवादी ने प्रत्युत्तर दिया, "यद्य पीना भी शास्त्र-सम्मत है क्या ?" यदि आप ने कही देखा हो तो लिखिए । आप के इस दृष्टाता से मैंने यही लिया कि आप की सम्मति में लालो अलो की सम्मति का मूल्य नहीं है, तत्काल थोड़े भी हो फिर भी उन की सम्मति का मूल्य है, यदि ऐसा हो ही है तो सर्वेषा मान्य है, अन्यथा यज्ञ के उदाहरण में यज का दृष्टाता जो परिहाशाल्पद है ।

'योटे भी तत्पत्ति की सम्मति मान्य है, लालो अलो की सम्मति

आदि में कैली हुई 'सालो' और 'धूमसालो' और उन की भवांतर परस्पर अविवाह्य उपजातियों की घर्चा को है, और 'सालो-माहात्म्य-पुराण' और 'मूलरत्नम् वी सालो भावात्म्य पुराण' की भी, जिन को भानुदास ने १२१३ ई० के भास पास रचा, तथा भाषाभृत रचित 'कायस्य धर्म प्रदीप' की भी । योटे में, शात यह हैं कि हिन्दू शास्त्र, पुराण, सूति, जाति, यज्ञ आदि सब नितात रोगप्रस्त, सदर्थ, रहित, दुरर्थ-ज्ञान-हो गए हैं । इन सब का भावाद-आमतक पुनः संस्करण, कापाल्य, हुए दिना, इन द्वा जीते रहता असम्भव हो गया है ।

नहीं ।—यह नहना सो 'बृद्धिवाद' को स्वीकार करना है; "क्योंकि तत्त्व-
हृता तो दृढ़ि ही से साध्य है, विवेक का, सत्य-असत्य के विवेचन का,
फल है, जो विवेचन बृद्धि का बनाये है । मनु की आत्मा ही इन्हीं शब्दों
में है ।

एकोऽपि वेदविद् धर्मं यं पृथग्येद् द्विजोत्तमः,

स विजेयः परो धर्मो, न अतात्मा उदिती अप्युत्तमः ।

(अ० १२ इ० ११३)

एक भी सच्चा तपो-विद्या-मूर्ति विद्वान् वेदवेदान्त का मर्म जानने
माला, जो निर्गंय वर दे, उस का धर्म मानना चाहिए; दस हजार भी
न-न, अनजान, जो कहें 'वह नहीं ।

किन्तु जब वाहनवादी ऐसा माने, तब 'लालो भाई यहाँ में सम्मिलित
हूप, क्या सब भूतं दे' ऐसा उन का नहना-मूर्त्तना वेकार हो जाता है ।
निरुरीति में कहा है ।

द्वायेय, पुरुषव्याघ, परमत्यवकारिणी ।

स्त्रियः कामितकामित्यः, भूताः पूजितपूजनाः;

गतानुगतिनो लोको न लोकः पारमार्थिकः ।

यदि एक द्वीप ने किसी पुरुष की सराहना, कामना की, तो औट
पूर्ण सी शिवाँ उस की ओर दौड़ी, (जैसे कुण्ड की ओर गोपिया),
यदि एक पुरुष ने किसी की पूजा प्रदाना की, कि कलाने बड़े सुर-महत
हैं, तो भूट के क्षुद्र उस की पूजा करने के लिए टूट पड़े; इस प्रकार के
जीव 'पर-प्रत्यय-कारी', दूसरे की अकल से चलने वाले होते हैं, अपनी
अकल नहीं रखते ।

वहूत वर्ष हुए कानी के बड़े प्रतिष्ठित, सच्चे बहुत विशेषज्ञ विद्वान्,
स्थानी मनोपानन्द से, पहिले पहिले यह लोक मुना,

धर्मं भिद्यात्, पट्ट छिद्याद्, उत्तेप्रिपतेद् जपि,

देन केन प्रकारेन विल्पयात् प्राप्युयात् नरः ।

घड़ा फोट, कपड़ा फारे, झरन-नीचे उछलै-कर्द, और प्रकार म चन
पर्द तो इसी प्रकार से स्थानि थीं लोक में हो; इस के साप टीका रूप से

इतना और उन्होंने कहा कि जो 'सन्त' 'साधु' लोग 'सिद्ध' बनना चाहते हैं, वे पहिले 'साधकों' को एकत्र करते हैं, जो उन की 'योग सिद्धियों की' 'महात्मता' की, महिमा चारों ओर याते फिरते हैं, तब, "मूर्ख पूजित पूजका" के न्याय से, भीड़ उन के चारों ओर छोटा भोटा उपहार, भेट पूजा, ले कर दोड़ने लगती है। उन्हें इलोक, 'इलोक' होने के नापे, स्यात् 'शास्त्र' ही होगा ! मैंने स्वामी जी से पूछा नहीं, पर उन के बाद, कई पटितों से, विशेष कर पद्मनाभ शास्त्री जी नैयामिक के मुख से, जो 'स्पष्टवक्ता' प्रसिद्ध थे, वह इलोक अवसर मुना ! आज काल 'सिद्ध साधकता', 'प्रोप्रेगेंडा', का परिकार और विस्तार, परिवर्तन की नकल कर के, मारत भैं भी, नवे-नये तरीकों से, बहुत ही रहा है, 'अमं 'मजहूब' के खेत में भी, राजनीति 'पालिटिकरा' के खेत में भी, रोजगार अर्थ बार्ट 'ईकोनोमिक्स' के खेत में भी ।

अर्थस्य पुरुषो दासो, नायो दासस्तु कस्यचित् । (म० भा०)

धूम फिर कर सभी आदमी 'अर्व' के गुलाम हैं, 'अर्व' किसी का गुलाम नहीं । सब लोग अपना अपना मतलब साधने के लिए, छूटी हल्ली 'प्रोप्रेगेंडा' की, विजापन-'एटरार्टिज्मेंट' की, इतनी धूम मचा रहे हैं कि माधारण जनता दिलकुल विद्विष्ट हो रही है, सत्य और मिथ्या का विवेक करना निवात कठिन हो गया है । इस अमामे भारतवर्द्ध में, 'वर प्रत्यय-नारिता' को, स्पार्ख होनियार कोयो ने, इतनी बड़ाई है—'पोर्टी में लिखा है, इस को नहीं धानते तो नरक में जाओगे, और मातों तो स्वर्गी पाओगे—एसा कह कह कर, कि हिन्दुओं की प्रकृति का वार्षक दृष्ट 'मही पस्तन' प्रसिद्ध हो गया है । प्रह्लण तो, महावाहनी तो, ऐषु वरणों तो, कुम्भ तो, यर्द-नुम्भी तो, सोमवर्ती अमावस्या तो, एकादशी तो, फलानी पष्ठी तो, दिवानी अष्टमी तो, यह पर्व तो, वह पर्व तो, नित्य, नहीं-न-नहीं, अर्थधिकार अनष्ट आदिभियों की भीड़ लड़ी पड़ती है । गद्यों और बीमारी बड़ती है । यह पूजित पूजको का प्रत्यय दैनंदिन उदाहरण है । आशी आदि यमी तीर्थस्थानों की भारी दुर्दशा, ऐसे ही बारमों से ही रही है ।

शास्त्रवादी सम्बन्ध पूछते हैं कि, "शराब पीना भी शास्त्रसम्मत है क्या ?" वह सेव के साथ इहना पढ़ता है कि, जिन को लोग 'शास्त्र' मान रहे हैं वे शास्त्र शराब के लिए सम्मति देते हैं । मर्यादे, जिन्हीं स्मृतियाँ में घारह, इन्हीं में चारह, भद्र कहे हैं, गोदी, माध्यी, पंच्टी का 'आहारण' को, अपवा तीनों द्विजों को, निषेध किया है, अप्र प्रकार की शराब के लिए अनुमति दी है, देखिए विष्णु स्मृति आदि, यद्यपि शराब के लिए अनुमति दी है, शूद्रों के लिए पहिले तीन की भी निवृत्तिस्तु महापक्षा' भी इहा है, शूद्रों के लिए पहिले तीन की भी यताई नहीं है । "सोत्रामत्या सुरा (पंच्टी वरि) पिवेद्" यह वेदविधि अर उद्दृत हो चुकी है, 'सोम' भी एक प्रकार का भव्य ही या; अर उद्दृत हो चुकी है, जिन्होंने एक प्रकार का भव्य ही या; 'इडोमाण्डु सोमेन्त' । ऐसा वाक्य महाभारत में, एक राजा की यज्ञ-कृपूर्वक के बजेन में आया है, कुछ भजनेपको वा कहना है कि 'नग', नग, ही 'सोम' है या इसी जाति को कोई दूसरी जीवधि । इत्यादि ।

बलराम जी वहै के वहै शराब पी जाते थे, कृष्ण और अर्जुन को भी उत्तम ने 'शीष', शराब से मरत, सत्यमामा और द्रौपदी की गोद में दैरों को रख द्वारा लेटे हुए, जनान्तराने में देखा । कौरव, पाटव, यादव भरानों की इन्यों के शराब पीने का वज्रन महाभारत थे हैं । बहुत प्रसिद्ध, यद्यपि बहुत अश्लील भी, 'भाव' काव्य में भी देखा ए । यादव-वर्षा तो अद्वितीय शराब पीकर आपस थे ही कट मरा । यदि शास्त्रवादी सम्बन्ध विद्यमान शराब पीकर आपस थे ही कट मरा । यद्यपि शास्त्रवादी सम्बन्ध में पूछा जाय कि यदा में सब ही यत्न थे, तो प्राय उन को यह कहने के लिए विवाद होता पड़ता कि, इस विषय में, मूल ही नहीं, महामूल था । "शोत्रोरपि गुणा वाच्या दोषा वाच्या गुरुरेति ।" मर्यादा का दृष्टान्त "शोत्रोरपि गुणा वाच्या दोषा वाच्या गुरुरेति ।" विशेष कर मेरे एसे बूढ़े जातियों को परिहासास्पद नहीं, 'रोदनास्पद है विशेष कर मेरे एसे बूढ़े जातियों को भारतवासी हिन्दुओं की समझ देता 'रोदनास्पद' हो रही है, यद्यपि तो भारतवासी हिन्दुओं की समझ देता 'रोदनास्पद' हो रही है, यद्यपि जन्य देता चालों को निरान्त 'परिहास' वा 'अपहास' वा 'बहूहास' की जास्त है । यही कथा बहू विवाह की है, इतिहास-तुराण, 'शास्त्र ही नहीं, जास्त है । यही कथा बहू विवाह की है, रम्भुति-कोटि में है, ये कहते हैं कि हृष्ण की 'धूम शास्त्र' माने जाते हैं, रम्भुति-कोटि में है, ये कहते हैं कि हृष्ण की '१५१०८ परिवद्या' थी, इतने बहु अवरोध से कथा कथा आपत्तिया हुई, नन की भी चर्चा, यद्यपि योड़ में ही अविष्य पुराण भागवत, भारत आदि

में की है । अधिक विस्तार से दिखाई जाती, तो अधिक लोक शिक्षा होती ।

इस अध-अद्वा के अत्यन्त बड़ाने का ही यह फल है कि हिन्दू-दाएँ की दासत्व बुद्ध प्रतिदिन व्यक्तिगतिक बढ़ती जाती है, कत्रो, बराहो, का हाल लिखा, जो कुछ भी जिस किसी ने बता दिया उसी पर विश्वास कर लिया, 'सोने का सिनवा, या गहना, और करसी नोट दूना कर दें, लोहे तावे को एक रत्ती भस्म से सोना बना देंगे, अपना माल धोड़ी देट के लिए हमारे सुपुर्द कर दो—तो सुपुर्द कर देते हैं, और ठग जाने पर पीछे जीकत है और पुलिस के पास निष्फल दौड़ते हैं, लाट साहव से रेकर चौकीदार के आगे झुक-झुक कर सलाम करते हैं, यहा तक कि स्वराज्य खो दिया, और उन के बापस लान के एकमात्र उपाय, 'कर्मणा वर्गं, पथसा अथपद' की सच्ची व्यवस्था को नहीं सीखते सिखते हैं । नाशी की पत्तोंसी यात्रा में मैं ने अपनी आखो देखा है 'कि अपने की 'दाहुण' बताते हुए एक भारती के कहने से, देहातियों के एक हुड़ में, मील है एक पत्थर (माइल स्टोन) की 'महादेव जी' मान वर, उस पर मूँह पत्ते, पानी, और पैंथे पड़ाये, और उन पंसों को ले कर 'दाहुण देवता' चल दिये । 'मदिर बनवा दो' 'मदिर बनवा दो और 'मुजारो नियुक्त कर दा', यही जिसा श्रदानन्दा को दी जाती है । काशी में 'मदिर' के ऊपर 'मदिर लद गये हैं, हर गली में दो-चार छोटे-मोटे मीजूद हैं, बहुतेरे नथ थनों में न कोई दर्दनार्थी जाता है, न पुजारी जी बैठते हैं, मैंने पह भी अपनो भाष्यो देता है, एक नवे ही बन, और बच्छे बड़े हुन्दर भी, मदिर में, हुते न मूँह से दिय रिंद जी का अनियेक लिया, पुजारी जी का पका नहीं पा, यदा हुण हुमा, 'हिन्दू पर्व' ऐसा अपं रहिन, हुरपं-पूरित, हो रहा है ।

बुद्धिवादी सम्बन्ध ने बहुत ठीक किया है कि, "भावं सोग जव हर रसनं विचार हे रहे, तरं वे बह घर छठे, तब तब भावं जानि जीवित रहो", अपनी मूँह गिरान रित्यर रहते हुए, दियेप भाषार, बर्म, बर्म, विषि नियप गमयन-गमय पर भरतपा के अनुभार, बदलने रहे । भासिर पह भी विचारिए कि मनुसमृति मूँह रम्पुति तो ची ही, किर गाताईग और

सा बनी ? इतिहास कि मनु के मूल उदात्तों को बट्टा रखते हुए, योद्धा-कृत हेरफेर गोप वातो में समय-समय पर होता रहा है ? "जब से हम ब्रह्म-विद्वासी बने" (ओर धर्माधिकारियों द्वारा बनाये गये) "तब से शास्त्रों की प्राप्ति एक गई; जब उब प्रगतिशील श्रुतियों की, हम ऐसी अकर्मण्य प्राप्ति एक गई; जब उब देवताओं द्वारा उदात्तों के सिवा और कुछ भी न मूलान है कि हमारे पास शास्त्र की दुर्वाइदेने के सिवा और कुछ भी न रहा; विदेक को कोई स्पान देना ही नहीं चाहते....."।" दुर्दि-स्वातंत्र्य या, उमके पीछे शासन-न्याय भी, स्वराज्य भी, अवश्यमेव गया ।

बृद्धिदादी संज्ञन ने लिखा कि, "यह में पशुओं की बलि का विरोध नुद्द भगवान् ने किया, तब बृंद के नाम पर उन का काफी विरोध हुआ, एर अन्त में विदेक की जोत हुई । शास्त्रों में संकहो वचन ऐसे हुए, एर अन्त में विदेक की जोत हुई । शास्त्रों में संकहो वचन ऐसे हुए, जो त्याज्य है, जिन्हे आप भी स्वीकार नहीं करें ।" 'शास्त्र-न्यादी' भिलेये जो त्याज्य है, जिन्हे आप भी स्वीकार नहीं करें ।" शास्त्र-न्यादी तंजन ने उत्तर दिया कि "इतिहास बताता है कि भगवान् यकराचार्य ने जबतीर्थ होमार दोद धर्म को परास्त कर, वैदिक धर्म का ऐसा प्रतिपादन किया कि भारत में दोद रह न सके ।" हाँ, दोद तो रह न सके, यातन किया कि भारत में दोद रह न सके ।" हाँ, दोद तो रह न सके, पर मुसलमान और ईसाई वा धर्मके और बस गये, और भगवान् शक-पराये के भवीत अवतार का तिरसार करके ऐसे फूले-फले कि आज भारत की बाजादी में ६५ फी सदी 'हिन्दू' नाम-यादी रह गये है, २५ फी भारत की बाजादी में १० फी-सदी ईसाई भादि है । कृष्णारिल उड़ी मुसलमान हो गये हैं और १० फी-सदी ईसाई भादि है । बृद्धिदादी के रखते रहने पर भी, वैदिक एवं भगवान् भारत से उट ही गया, और बादि के रखते रहने पर भी, वैदिक एवं भगवान् भारत से उट ही गया, जो महल्य श्रिविजय लालो हिन्दू तीर्थ-स्थानों में स्नान करने से पहिले जो महल्य लथा दोद धर्म के मूल उदयमन्त्यान, काशी के 'सार (द्य) नाम' नामक लथा में, पुनः वह धर्म नई जड़ पकड़ने का यत्न कर रहा है, और भादी भाग में, पुनः वह धर्म नई जड़ पकड़ने का यत्न कर रहा है । यदि यहाँ के बृद्ध-मन्दिरों और भिन्न-भुग्हों का निर्माण बर पूका है । यदि यहाँ के 'हिन्दू' लोग बृद्ध-शासन का उच्चे दूदय से पालन करें, तो वे पुनः भिन्न-भिन्न 'हिन्दू' धर्म ही का सरोकार भी और जीवोंदार कर भारत के विहरा 'हिन्दू' धर्म ही का सरोकार भी और जीवोंदार कर रहेंग, जैसा ही और जो ही बुद्धेव ने किया; उग्हो ने रोई नया धर्म रहेंग, जैसा ही और जो ही बुद्धेव ने किया; उग्हो ने रोई नया धर्म नहीं रहागा । यहाँ वह भी स्वरूप रखागा भाहिर कि, मुस्यतः, दोद धर्म

अपने भिक्षुओं के दुराचारी और गङ्गा हो जाने से परास्त हुआ, तथा यह कि शक्ति के शास्त्र से उतना परास्त नहीं हुआ जितना सुषन्वा के पश्च ते। शास्त्र के विषय में तो शक्ति के अनुयायी 'प्रचलन बोद्ध' ही कहता है। बोद्ध (वा जैन) पदित बमरसिंह के रचे 'बमरकोप' को सभी शास्त्र पदित, बारम्ब में ही, नम-चेश रखते हैं, उष्णके आदि में ही, पहिले बुद्ध के नाम गिनाये हैं, पीछे बहुत आदि देवताओं के नाम, और बुद्ध के नामों में 'अद्यवादी' भी लिखा है, जो ही अद्वैत वेदान्त के सार की सूचना करता है। मतलब यह है कि शक्ति आदि बुद्ध को गाली भी किये जाते हैं, और उन्होंने को नफल भी करते जाते हैं। 'जाया वाद असत् शास्त्र, प्रचलन बोद्धेव च .'" इत्यादि परस्पर एक-दूसरे के 'शास्त्रों' को 'असत् शास्त्र' कहते रहे, इस से भी विदित होता है कि 'अपनी-अपनी' दहों को मीठी कहते हुए भी 'सत् शास्त्र और 'असत् शास्त्र' में विवेक करना चाहते थे। केवल 'शास्त्र' शब्द पर मुग्ध हो जाना ठीक नहीं। रही परास्त करने की बात, जो भगवान् शिवराचार्य के मत की 'भगवान्' रामानुजाचार्य ने नवीनतर अवतार में परास्त किया, और उनके मत की 'भगवान्' महावीराय, और कमल सर्वे 'भगवान्' निराकरणाय, रामानन्दाचार्य, शशीराचार्य, चंद्रन्दाचार्य, बल्लभाचार्य, नानकाचार्य, दयानन्दाचार्य, देवेन्द्रनाथाचार्य, वेदवच्छ्रेनीचार्य, इत्यदि ने। आज की दिग्गज यह है कि इन सभी 'भगवानों' के परमप्रदाता अनुयायी, 'थों प्रभुवर १ लक्ष्मीटि-८, अथवा, श्री अवतर ८ थी, थी महा भगवान् अर्येज यहानुर' से आये शुक्र पुक कर मस्तार अमरतार कर रहे हैं। शक्ति और उन से शिवा अनुयायिया वी हनिया गवोचितया, और प्रतिवादिया से विवादा में परस्पर तुत्सनामा और भल्लामाना का हाल, मायव लिखित 'रावर-दिव्यवत्त' में देखिए, तथा, भवहर राजा वी हनियों से गाय 'भगवान्' धर्म के भोगविद्याम का यज्ञन भी पढ़िए।^१ रामानुज के अनुयायिया वी एवं श्रविद् गवोचित यह हैं, जो

^१ चरदाहरणार्थ, थोंहियों में से दो-तीन इसोंह मीठे लिखे जाते हैं—

एक दिविक्रम म लिखी गर्वांशियों की अपेक्षा बहुत हस्ती है
 गाया तापागताना। यस्ति, यमविका कापिलो व्यापि लीना,
 लीणा कागादवाणी, हृहण-हर-गिर सौरभ नारभते,
 शामा शौमारिलोक्तिरु, जगति युहमत गोरवाद् दूरपात्त,
 वा इका शकारादेर, भजति यतिपत्तौ भद्रवेदीं त्रिवेदीं।
 तपागत बुद के अनुपायियों की शाया गीत इल गई, कपिल की
 (शाल्यवाली) पाण्डुली मिट गई, कणाद (देवपिक) की वाणी दीण

यत्रज्ञरम्भदकाहलाकलकलं लोकावतो विद्वत्,
 काणा वालभुजास्तु नैवरजसा, सात्येषु तात्प्रसाप्ययो,
 युध्वा तेषु पलायितेषु, सहसा योग सहेवादवन्
 को वा शादिभट्ट पट्टरम्भुवि भवेद वस्तु पुरस्तान मुने ।
 दुदो पृद रम्भयतं हित मुन इवावा लणाद् विद्वत्,
 कीले द्राह् कणभूद् यत्तीवत, तमस्तोमग्रवतो गोतम,
 नानोऽत्री इपिलोप्रसापत तत पातजलाद्यार्जित
 वक्षुस तस्य धत्रीशितुव्युतुरता केनोपमीवेत ता ।
 हरतमाह गृहीतां करिचन समरे देविष्ठा पादियोगा
 काणदादा वे तु प्रसर्म यमिहता हन्त लोकावतादा
 गाड दबीहृतास्ते मुचिर अय मुन स्वन्व राम्ये निष्पुक्ता
 सेवन्तेत विचित्रा प्रतिपरिणिते धूरता या दया वा ।
 स्वदानुस्तिर्णा राता, जंता यमंदियोहता,
 ध्यापाद आतो युपन्वा, यथाप युति विद्विता,
 आसेतोद् आहिमाइरेष दीहान जावद्वालर्ण,
 पोनहृति सहतर्य—मृत्युन इति अन्वरान् गुण
 (मायवहत धाकर दिग्दिव्ये) ।

युपन्वा राम वे सेता दंशयवाप हे शाय खलती थे, उसके माह
 बाजे के गजन से ही लोकावत मत वाले थांगे, सेता की धूल से ही
 शालार लोग (इतार हे अनुपायी) जाने हो दये, साल्य (युद्ध)

हो गई, दृष्टिण (बहार के अवतार माने जाते बड़न मिथ) की ओर हा (पासुपत दशन) की बातों में बब सुणन्व नहीं रह गया उनको कोई पूछता सुनता नहीं, कुमारिल की बात शाम-न्यौकी हो गई, गुह (प्रभाकर) का मत गोक्षइल होने से दूर फेंक दिया, रह गये शकर, तो पतियों के पति श्रीरामानुजाचार्य के, त्रिवेदी की वेदी पर दिराजते रहते शकर दिकों की कथा शका है ।

ऐसे गवौ, परस्पर कलहो, परस्पर परास्त करने की दुर्वासिनाओं ने, सारे भारत को परास्त कर डाला है । इस प्रया से भारत देष्ट, भारत धर्म, भारत समाज का कल्याण नहीं । अद्वा-धी के यज्ञ छोटिए पशु-न्यौत्त छुड़वाइए, मद्य-भाष्ट छुड़वाइए, मनु विहित दीनदिन पच महायज्ञों पा

की बुद्धि छोट दी भौत योग बताले भी उन के साथ ही भागे । कौन देता यावी का बहवा या जो इह (शकर) शूनि के भागे छहरता । छोट भी एक जण के लिए (धाग) युद्ध में लड़ा रह कर भागा, जो बारी अपने को ईरिक जल के अनुचर यताते थे, वे हो हाथों से ही मार्पोट कर लगा कर दिये जाते थे, कोई कोई उनके साथी राजा बहुत दिनों तक बन्दी, दास, बनाकर, कारतावास में बन्द कर दिये जाते थे, पोछे कमी, हृष्य पैर जोड़ने पर, लमा करके अपने अपने राज को दापत कर दिये जाते थे और (मुष्पन्ना भौत शकर की) सेवा करते रहते थे । पतियों मे परणीपर शकर की शुरता भौत ओर दया भौतो विवित थी । स्वन्दामुत सम्भाद ने जैसा लिया था, उसी का अनुसरण करते हुए मुख्या राजा ने भी, (शकर की इच्छा से), अपने भूल्हों को पहुं आजां बी कि रामेश्वर के सेतु से हिमालय पर्वत, धोर्दों को मार डालो, उनके धूर्दों बछड़ों तक को न लोरो, और जो उनको मारने से हिंदुके उसरों भी मार डालो । यह हुआ शास्त्रार्थ के स्पान में शास्त्रार्थ । यदि प्रतिकारियों ने कोई राजनीतिक या राजनीतिक या राजनीतिक व्यावहारिक अपराध या धाष किया हो, तो बंद देना उचित था एवं माथव मे येता तो कहो लिया नहीं । भत्तमेह ही दे लिए मारना भौत शकर डालना सिला है ।

प्रचार कीजिए, कृष्ण के ज्ञानयज्ञ को पैसाइए। जनता को बुढ़ि, विवेक, स्वप्रप्तना वा प्रज्ञान-विज्ञान ये उच्चबल कीजिए। 'हर्षण-वर्ण', वरपता, 'आप्तम' की व्यवस्था के, मनु के गिराव और आदेश के अनुसार, सच्चे वर्ण-प्रम घर्म को समन्वय जगत् में फैलाइए, तभी विवर याति भी होगी, और सब मनुष्या को पर्याप्त मात्रा में ज्ञान धी-दूध द्याने पीते को मिलेगा।

निसी के हाथ भी नहीं लगता था, यह पुर्ण हुआ था।
 इस का उत्तर बुद्धिवादी सम्बन्ध ने, शारदबादी जी को, यह लिखा कि, 'मेरे विचार में तो दूष को बहा देना अवश्य ही अधिकारी है, इस पै मुझ पुरुष सदृश नहीं, दूष के अधिकारी पहले बच्चा है, और भाग तो मायना से चूप होते हैं, उन को दूष को आवश्यकता ही नहा है? आप का पत्र, भागवान् दूसरी को अवश्य भज दोगा।'
 मेरे नामों-रेख से ब्रह्म किया गया है, इस लिए, इस स्थान पर,

उस का उत्तर भी रख देना उचित जान पड़ता है ।

बुद्धिवादी सञ्जन के उत्तर से मैं अक्षरता सहमत हूँ । केवल वेद-धोष होने से, अथवा शाय, मृदग, घटा के निर्हादि, पश्च, आनक, गोमुख के निनाद, तूर्य, पटह, दुरुभि के प्यान और तुमुल शब्द से, (जिस के साथ 'बीसियो 'जगद्गूर्खो की', परस्पर 'दिविजय' की आकाशा है, 'रावारिय' निकला करती है), कोई अनुचित, अपर्याप्त, अर्थव वर्षमं कायं, 'धर्म' नहीं हो जाता । हनुमान् ने लका में बहुराखसो को वेदधोष करते रुता, ऐसा बातमीकि जी ने ठीक ही लिखते हैं, मुझे तो इस का निजी ज्ञान है नहीं, पर बातमीकि जी ने ठीक ही लिखा होगा, तो क्या इस वेदधोष के हेतु से, रायसो के सब कायं 'धर्म' होगये ? मेघनाद के, ऐसे हो वेदधोषपूर्वत, यज्ञ का, लडमण न तो अवस्त ही कर डाला, तथा साधात् सदाशिव जो ने स्वयं दक्षप्रजापति के यज्ञ का विनाश करायिया । इग्नोरेव न, मदि पुराणो मैं लिखा ठीक है तो, बहुतेरे यज्ञो न विज्ञ किया है । शकरायाये ने मडन मिथ के 'प्यास' मैं विज्ञ किया । इत्यादि । सामनवादी सञ्जन ने जिस प्रकार है, 'वहे परिध्रम से एकान किये पर्ये शुद्ध दूष को, पानी मैं मिला कर', गाली से बहाने का बर्णन कर के प्रश्न किया है, कि 'वया यह धर्म है ?', उस से तो पाठकको यह उद्देश हो जाता है कि ये सञ्जन 'पुरुष से नाली-अभियेक' का स्वयं ही खड़न कर रहे हैं । अव्यपदेश सद्गुरु और आनन्दगण भगवदेन् मैं क्या भेद हैं, और अभियेक-हृष्ण पूजन किस का हुआ, इस अपनै प्रश्न का चत्तर वे स्वयं ही दे सकते हैं, कि उन्होंने ने किस का पूजन किया । प्रत्ययादर्शी, साधारण मनुष्य की दृष्टि से, जो उत्तर देता है, वह भी उन्होंने स्वयं लिख दिया है, हि 'पापाण खद' का । तथा च 'खद' दव, 'शालवा ही मे जनुसार, न 'अव्यपदेश सद्गुरु' है, न 'आनन्दगण शशबान्', यहिक 'अहकार और 'क्रोप' के मूर्त देव हैं, और उन की ग्यारह भूतियाँ हैं अर्यात् दस इन्द्रिया, और मुख्य इन्द्रिय 'ग्यारहवीं मन । "नमस्ते इद । मन्यवे (प्रोधाय) " मा [हसी पुरुष जपतु " "या ते, रद !, विष्ण तनू तथा न " अभिभावक्षोहि " "मा नौ भगवत् जत मा नौ अभर्त ' वषी-

“‘प्रिया मा नस्तनबो, रुद्ध ! , रोरियः’“मा नो दीरान्, रुद्ध ! , भासितो
(प्रथ च भासितो) बधोः, मा नो गोप्यु, मा नोऽवेषु रीरियः”-इत्यादि
पञ्चवेद के ददाध्याय ये, जो ‘रुद्धदेव’ के विविध प्रकार के व्रोध के चमन
के लिए सुनित और प्रायंता भी है, वह ती ग्रत्येक समक्षदार मनुष्य को
करता चाहिए; पर, पानो और दूध यिला कर पानाली में बहाने से रुद्ध-
देव नहीं युध होते; ऐसी रित्यत, उत्कोच, उनको विष नहीं; अपितु
इसपे और रुद्ध होते, जोर ही रहे ही हैं। कमरी लादम्बर, ढोग, कमैकाड
के आठोंपंथ से, न अव्यपदेश्य बहा, न बानगदमय भगवान्, न नोरमय रुद्ध,
प्रसन्न होते हैं। मराठों भाषा में कहावत है ‘देव भावाचा भूता’; अम्भ
और भी और दूध-दही का नहीं। सर्ववेदागम मनु की जाता है,

विविद्यतान् जपयतो विशिष्टी दग्धभिर्गुणः,
उपदानः स्पात्व छत्पाणः, चाहत्यो मानसः स्मृतः।
ये वाक्यमादवत्त्वारो विविद्यतासमनिवासाः,
सर्वे ते जपयत्त्वय बहा नाहैति षोडशीम्,
जप्यनेत्रं तु समिष्ट्येद् ब्रह्मणो, नात्र संशयः,
कुपर्दि भन्यन् न वा तुर्धान्; गंतो ब्राह्मणः उच्यते ।

(२, ८५-८७)

कमैकाडी-यज्ञो से जपदत्त ददागुना अच्छा है; उस में भी, दैवत
नोष्ठ हिला कर, इतना धीरे कि पास बैठ हुआ भी न सुने, ऐसा
'उपासु' जप सौभग्या अच्छा है, और सर्वदा मोन 'मानस' जप, हजार
गुण। गीता और गीतसूत्र का मत, इस विषय ये, पहिले लिखा जा
युका है। मनलब यह कि चित्ता कर कहने से शब्द जा, कोलाहल का,
बच प्रबल, और 'मात्र' वा ब्रह्म (जो ही भूत्य है) दुर्बल, ही जाता है;
इस लिए 'रुद्ध ब्राह्मण', 'मानस' जप से ही सुसिद्ध हो सकता है और
होता है, उस का मानस बल, आत्मवत्त, युक्त्य-शक्ति, स-य-सरत्पत्ति,
बदती है, कमैकाडों के कामों का उसे प्रयोगन नहीं।

इत्याम-पर्यं चलाने चाले मृहम्भद के पास बेठ कर, एक नये मुस-
लमान ने बहुत जोर-जोर से चित्ता-चित्ता कर नमाज पढ़ना शुरू

किया; मूहम्मद ने उस से बहा, 'ऐ विरादर !', बहला बहिरा नहीं हैं, थीरे पढ़ो, बल्कि मन ही मे पढ़ो, वह सब के मन को पक्षिचानता हैं ।' इसाई लोक मे, समाजिक दृष्टि से, व्यव्य साम्प्रदायिक लोकों की बोका, बहुत अधिक समृद्धि है, जाना है; पर उस समुदाय मे ऐसा होम-हवनादि कुछ नहीं है; निसी पहिले समय मे, भारत मे, पदि उत्तम बुद्ध से और सच्ची विषि से किये जाते रहे हो, तो स्यात् इस से विशेष-विशेष अनुत्तियों या समुदायों को कुछ साम्राज्य होता रहा हो; पर जब तों ये निरे दोन द्वयोग्यों को कुछ साम्राज्य होते हैं। भेरा निमी अनुमद है; भेरी दिसेदारी मे एक सम्मन की पत्ती ने, किसी विशेष मनोरम की प्राप्ति के लिए, बहुत 'विषि-पूर्वक, जाने माने कर्मकालियों द्वारा, 'द्वयम्' अपने पर से बराया; समाप्ति के पाव सात दिन बाद ही, मनोरम तो मिला नहीं, भारी फोड़ा ही गया, जिस के लिए नमर चर्गेरा की नोवत आई। प्रधान कर्मकाली से मूळा गया वि ऐसा उल्टा फल बया हुआ, तो उन्होंने यही कहा कि उनके साथ के वई 'श्रूतिहृ' गच्छरित नहीं थे ।' यदि वहो वि इसाई-लोक से प्रत्यक्ष बलहू और भाष बहुत है, तो भारत मे उस से बहुत अधिक है, जिस का प्रत्यक्ष प्रमाण यह है, वि नमर पारचालों की श्रूतियों के नीचे पढ़ा हुआ है ।

साम्बन्धादी सम्मन ने लिखा है कि नाली मे बहाया दूध "किसी ने हाथ मे भी नहीं लगाया था"; मह तो दूध बहाने की निम्ना ही समझी

१. यत् कर्त्तिक (नवम्बर) मास मे, काशी मे, यागतट नगरा, पर जो शत कुंटी पत्त 'हुआ, उत्तरे लारम्ब से, इतिश से, महाराष्ट्र देश मे एक अच्छे पवित्र, जो बहुत निर्देश से बुलाये गये थे और अपने रहने के स्थान से यात्यान की नोरा पर पहुचाये जा रहे थे, सीका के द्वारे से दूबकर मर ही गये । एक यत् वे अत से एक मारवाडी सम्मन की स्त्री, यात्यान से अपने वासस्थान को नोरा पर जा रही थी, इसी तरह, नोरा दूबने से दूबकर मर गई ।

जागी, प्रवासा नहीं । यदि किसी जीते वालक के, या रोगी के, या स्वस्थ ही मनुष्य के हाथ लगता, और उस का 'उदाहितेक' होता, तो भी कुछ बड़ा समझा जाता, क्योंकि 'ऐहो देवालयः प्रोक्तः' । काशी में किरणनाय के मन्दिर में, पचासों वर्ष से, प्रति दिन दो बार सर्वेर-याम, नाटकोटि चेट्टी लोगों की ओर से 'शिव-लिङ्ग' का दूध से स्नान कराया जाता है; पहिले तो पाच मन दूध चढ़ता था; घट्टे-घट्टे अब दूध यूब स्वच्छ घोमे जाते हैं, तब दूध मरा जाता है, पिंड और महोगी के कारण बीए सेर सर्वेर, बीस सेर याम चढ़ता है, 'विशेष स्वच्छ दूध यूब स्वच्छ घोमे जाते हैं, तब दूध मरा जाता है, और काम में है, और वहां से, मन्दिरोपजीवी लोग उस को है जाते हैं और काम में लाते हैं, इतना ही सतोष का स्थान है कि, यद्यपि इष्ट ईनदिन बहुत वर्ष से हीठे हुए राज-तुषाभिरेक से विश्वकर्मण तो किंवित् भी नहीं बर्द्धे हीठे हुए राज-तुषाभिरेक से मनुष्या का तो हुआ, और, उस दूध हुआ, पर विश्ववेन कुछ घोड़े से मनुष्या का तो हुआ, और, उस दूध में गहर, केशर, इलाचरी, शर्करा, आदि सौण्यिक रास्त्वादिक द्रव्य भी मिले रहते हैं, इस लिए उन उपचरेवियों को विशेष आनन्द भी आता होता । एक और तो गवर्नरेंट मलाई, रखड़ी जादि का, मधुरा, काशी, होता । एक और तो गवर्नरेंट मलाई, रखड़ी जादि का, मधुरा, काशी, जादि शहरों से जानाना, वीष-भीत में बद बरती है, इस लिए कि साथा-जादि शहरों से जानाना, वीष-भीत में बद बरती है, इस लिए कि 'किसी के हाथ नहीं लगता' । दूध पनाले में बहुपाल जाता है, ऐसा कि 'किसी के हाथ नहीं लगता' ।

चया कहिए हिन्दू-दात्त की चुदि को ।
और देखिए, स्वयं विश्वनाय जी से अभिष्ठित काशी नगरी और एक देर तो स्वयं कृष्ण ने जलाया, पौड़क राजा ने उस के बेश-भूषा की नकल की थी, इच्छेतु से, राजा ही को दृढ़ देता था, सारी नगरी को जलाया, बेक्सूर जादियों, हित्यो, बच्चों का नाश याहु भी नगरी को जलाया, किर मुसलमान विश्वा; बदतार ही थे; कुछ समझा ही होता । किर मुसलमान आक्रामकों ने सूटा, धीटा, जलाया, तब भी, न विश्वनानिवारक यातिकों ने बचाया, न स्वयं कृष्ण, विश्वनाय जी ने, रक्षा की; प्रयुक्त यातिकों ने बचाया, न स्वयं कृष्ण, विश्वनाय जी एक कूप में कद पड़े

और ठिप गये, और पीछे, आक्रमणकारियों के जड़े जाने पर, कूप के पाव वादिविश्वेन्द्र के नाम से मदिर बनाया गया, और कूप-पतित लिंग-पिंड तिक्काल बर उस में स्थापित किया गया । हे भाई ! किसी समय ऐसे बाल्यानकों से बुद्ध पूर्ण स्पात उत्पन्न होना हो, जो बहुत संदिग्ध ही है, पर नव जो ऐसी दातों से मारतसमाज की वृद्धि की, अर्थात् वर्ष और समाज की, अपोराति, दिन-दिन, तीव्र हो रही है, और होगी ।

मगर, ईर्ष्यां, सर्वों की बृद्धि की देखिए । लम्बर महामारत का बाक्य लिख दाये है,

हिंशु कार्मितकार्मियः, मूर्खः पूजितपूजकाः;

जहा 'साधु' लोगों ने 'सन्त महन्त साधु तिद्वय' पुरुष का यस फैलाया, उहा, तभा उभासा देखने के लिए, भाविया के झुड़ डमडने लगते हैं, और हिंशु दहिले—‘मैं वहिले इन के पैर एँड़, मैं सब से बड़िया फूँचमाला इनके पैले में ढालू, मैं सब से उत्तम बोग्जन इन की विलाऊ, मैं सब प्रकार की 'सेवा' वह, पर का भाल-भाजा सब इन के लिए बड़ा दूँ, घनवान् लोग भी होम-हृष्णन-न्यज्ञ अभियेक कराने के लिए, एक से एक बढ़ के, 'उत्तरा-चड़ी' की बुड़ि से, सूपदा हैने लगते हैं, समझते हैं कि इसी प्रकार हे हमारी परिषट्टा का नाम-यश दुनिया में रहेगा, और रोकगार में भी स्पात बुद्ध फालदा ही हो जाए । और बुद्ध अवहार-न्तुर आपारी लोग, ऐसे अवसरों पर, गराब छानदी अच्छी के दाम दे दर, बरना लाम ताकाल भी साध लेते हैं । तथा स्वयं 'मनुभृत्नात्' में ईर्ष्यां और 'नृदृग्ं' 'यतो' की बुद्ध-बौद्ध, दुरु हो जानी है, जैसे रात्रीनीति और अर्यनीति के दोनों में, राष्ट्र-शासनों और धन-कुचेरा में, हि नेरा राष्ट्र सब की मधिक विजय और गतिमान् हो, मेरों समर्पित बन्दितीय हो, उनहोंने यह स्वर्ण नहीं हानी कि राष्ट्र-राष्ट्र में श्रोति हो, मैल हो, सबहों प्रजा गुर्जी हो, का लर्मो वा मुग्मोग हो, वह का पर्यावरण अद्य-नवन से भरण-स्वोपन हो ।

जैसी ही महायात्रों की जाति प्रजामा रही है, देव-नुस्त्र बहा है, देसों ही, मनु जो न, शम्भिरा के विरुद्ध वही वही भेत्तावनी भी दी है,

पाषांडिनो विकर्मस्थान् बैडालद्रतिकान् द्विजान्,
हंतुकान् अकवृत्तीर्द्ध वाड् मादेशापि नार्चयेत्,
न वारि अपि प्रवच्छेत् तु बैडालद्रतिके द्विजे,
न बैडालद्रतिके विप्रे, न लवेदविदि, पर्यवित्,
ये बैडालद्रतिनो विश्रा, ये च मानोर्मिलिगिन्,
ब्रह्मन् पाप्य प्रचण्डाय, (कृत्या) स्त्रो शूद्रमन्,
ते पतति अन्धतामिले तेन पापेन कर्मणा ।

(ब० ४-स्तो०३०, १९२, १९०, १९८) ।

पापडी, बुरे कर्मवाले, विली और बगूले के ऐसे प्रत का हप घरे हुए, वेदविद्या से ज्ञान, नानधारी ब्राह्मण, प्रत के दोग से अपने पापों को छिपाना चाहते हैं, और 'प्रत' के आड में और अधिक पाप करते हैं, उस अत्यबुद्धि लबोध स्थिदो और पुस्तो का दम्भन, दम्भन, छाई करते हैं, ऐसे दिष्यान्वाहणों से भला आदमी बात भी न करे, और उनको आनी भी न दे । ऐसे हब मिष्या-ब्राह्मण और अन्धतामिल नरक में गिरेंगे । यह भागवान् मन्, ज्ञानि प्रजापति, ब्राह्मण, आदि समृद्धिकर्ता की बात है ।

जाती के देविक पत्री म सनातार पढ़ता हू, और अन्धागतों से खुलता हू, कि अब किसी 'जलकुड़ी' यज्ञ की आयोजना हो रही है, जिस म कहै लाल रूपयो का लर्च होगा' । तथा यह कि 'उपशालेश्वर' 'जिस म कहै लाल रूपयो का लर्च होगा' । तथा यह कि 'उपशालेश्वर' 'जातमादीश्वर', 'गमस्तोश्वर', 'आमन्दमेश्वर', 'ज्ञानेश्वर', 'ज्येष्ठेश्वर' 'जाती-संगमेश्वर', आदि किन्तु ही ईश्वरों के यदिरों में पिंड का दुष्पाप्तियेक अभी समाप्त हुआ है, या हो रहा है या आरम होने वाला है । 'नागेश्वर', 'गिरीश्वर', 'बटेश्वर', 'जग्युकेश्वर', 'तिलमाण्डेश्वर', 'कर्दमेश्वर', 'नवदेश्वर', 'गगेश्वर', 'वैद्यनाथेश्वर', 'दुष्पनामेश्वर', 'सिहावलेश्वर', 'गृष्मकृष्णेश्वर', 'वेदाचलेश्वर' ज्ञानि नामों के भद्रिर भारत के निम्न भिन्न प्रांतों ये, बहुत से हो करती ही मे, वर्तमान है । किसी

भी शब्द के पीछे 'ईश्वर' शब्द लगा दीजिए तो एक नया ईश्वर पैदा हो जाता है, और दूब मामने लगता है । 'ईटेश्वर' तो, 'टोकिश्वर' तो, 'पत्य-रेश्वर' तो, 'पेडेश्वर' तो, 'ककडेश्वर' तो, सभी के सामने हिन्दू दाष्ट शाष्टाग दउवत् करने को गिरा पड़ता है, यदि मोटे-मोटे सस्कृत के मुह मूरक शब्द से नाम रखता जाय, 'ब्रह्म डिडिमेश्वर', 'ब्रह्मकुट्टिश्वर', 'ब्रह्मतुण्डमहाकायेश्वर', 'शूलटकपाशदेश्वर'—तब तो उस के डपर जादू का बसर हो जाता है, यिवहसूत-नाम के नामों से एक हजार 'ईश्वर' बना देने में तो कुछ देर ही नहीं लगेगी, और ये-नये नामों का गढ़ लेना तो आज काल के विदानों के बायें हाथ पा सेल है । भारतेन्दु हरिश्चन्द्र लिख गये हैं "काशी के कक्ष विषवकर समान है । एव, विष्णुसहस्रनाम लिलिनासहस्रनाम, सूर्यसहस्रनाम, गणपतिसहस्रनाम, आदि के लापार पर हजारों हजार ईश्वरी दवा लिये जा सकते हैं । 'यह वेद वा भव है—साप्तोग लीजिए, 'यह स्मृति का श्लोक है'—साष्टाग लीजिए, 'यह शास्त्र वा जात्य है'—इबल साष्टाग लीजिए । एसा हिन्दू-दाष्ट नया 'स्व राज' लेना नया 'स्व राज' करेगा ।

हे आदि ! ये सब सहस्रनाम, परमेश्वर की विभूतियों द्यानियों की याद नरने कराने के लिए बनाये गये, भूतिया मढ़ कर पुजवाने के लिए नहीं । पूरान जमाने में, रेल, तार द्यक आदि की सुविधा नहीं थी तब दगाटन से जो विविध प्रकार के लाग होते हैं, उन की ओर प्रोत्ताहन करने के लिए, स्थान-स्थान पर विद्याम और ईश्वर-स्मरण के लिए, घमधाराओं, असरनों चिह्नित समूहों, और मंदिरों का प्रबन्ध हाना उचित था, जैसा बराक सुमाटु के समय में किया गया । पर मंदिरों और भूतियों की, थोरी थीरे, बढ़ने-बढ़ते अल्पता 'धृति' ही गई । उस की गुणारन की लक परम लावद्यता है । देव-श्रव्य देवी वय की भूतियों ही, उपाधना और चितानुदि के लिए, अपदा 'सर्वदेवमय' सकिता 'सूर्य' की ही निराकार्याय दूरवत् साक्षात् मूर्ति पर्याप्त है । यह येतिहासिर तथ्य है कि मृहममद की पैदादेश के समय, यक्षा में ३६० भूतियों और मंदिर में, एव-एव रा एव पुजारी वदा या, नित में, याक्षी दर्यनानिया भीर

या तु ये नितियों द्वारा ले पर, मठ बनवा दिया, इसीलिए 'होप' बहाने वाले ग्रामों में देखिए हो 'तापु-मत्तू-महन्ता' के दर्शने में लगते हैं; आइ के लिए एक मूर्ति भी इन्हीं 'दिव्य' या 'मातान्' भी बदलने रखी है और उस की ओर मे तरक्करह या

‘मोग’ लग रहा है, ‘विलास’ हो रहे हैं, ‘लोल’ की जा रही है, स्त्रिया ‘सेवा’ के लिए सदा हाजिर हैं। और देखिए, काही में ‘शतकुटी’ की तैयारी हो रही है,’ तो ‘गोपाल’ नायक शाप्ताहिक से मालूम हुआ कि, “जगत्प्रसिद्ध धर्मभूमि कुक्षेष्य मे...” विश्व के कल्याणार्थ...” सूर्यप्रहृष्ट के जवार पर, ‘श्री सूर्य-सहस्र-रस्मि महायज्ञ’ का सवत्प” एक सज्जन ने किया है, तथा उन की सहायता के लिए, एक “जगद्गुरु दाकराधार्य श्री महाराज, जिन का एक-एक श्वास जगत् में प्राण फूकता है, जिन का एक-एक वचन विश्व-सौह्य का प्रेरक है, जिन का एक एक रोम मागल्य का प्रतीक है, जिन का समूजं स्थूल-देह विश्व-गरिमा का मूर्तिमान् रूप है, दिल्ली के भाग्य का धैर्य पुणित कर रहे हैं”, तथा और भी कई इसे कुछ ही न्यून विशेषज्ञों से विभूषित बन्द सज्जन भी। हृष्ण ने जिस ‘पुणिता बाक्’ का जिक्र किया वह तो द्वारे परास्त हो गई, ‘काइमवरी’-रचयिता बाणभट्ट भी ऐसी लक्ष्मेदार भाग्य नहीं लिल सके। और देखिए; इसी ‘गोपाल’ पत्र के इसी अक मे, “इस महान् दह के सर सक” शीर्पक के नीचे, सरदारों के वर्णन, मे एक ‘जगद्गुरु और एक ‘गोस्वामी’” श्री ११०८” (प्यारह सौ बाठ) से विभूषित है; एक योगी राज स्वामी” और एक वेवल “स्वामी”, “११०८ श्री” और (पिंडा श्री के, वेवल) ११०८ से, और चार सज्जन ‘श्री १०८’ से जिन में एक ‘स्वामी’, एक “परमहस श्री स्वामी”, एक ‘साधु सम्प्रदायानार्य गोस्वामी” और एक “स्वामी” भी है, तथा पांडी सज्जन, “यो महाराज” भी है। जैसे श्री एक अर्द्ध-खंबं-शतान्त शाठ श्री गवंमेट बहादुर बीसियो टैटल” द्वारा, महापुरुषों भी उच्चावचना का विवेचन करती है, वैसे धर्म-नायक सोग ‘यिया’ की सम्मा न उच्चो वचना का सचेतन करने लगे हैं। मालूम नहीं कि इन की राय ने बगिछ वास्त्रोदि, व्याम, राम, हृष्ण विं राति मे आते हैं—श्री ८, श्री

१. यह ‘शतकुटी’ यत वर दिया था, जोसा पूर्व भी लिप्पज्ञो मे लिल दिया है।

१८, वा श्री १०८, वा श्री १००८, वा श्री ११०८ में ।

यह दशा भारतीयों की विष्टिता, सम्यता, विनार, भाव, हानि-
विजान, साहित्य, की हो रही है, इसी के बल हम स्व-राज्य पावेंग ।

हे भाई ! इन होम-हृष्ण-पत्र-बिप्रेक आदि के ढोंगों को, 'कियों'
को भरमार को, 'परस्पर प्रशासनि' के प्रकार को, छोड़ो, सेठ-साहूकारों
को चूटकी और बढ़ावे की चातुर्य-नीतियों से भुलावे में छालने, और
यैलिया मैंट कराने, और उन को और स्त्रियों को 'सेवा' में लगा देने,
के बम्पाय को समाप्त करो । उच्ची तपस्या करो कराओ, सच्ची विद्या
सीखो तिक्षाओ, यद्यपि यहने तपस्वी तो प्राप्त मनुष्यों की भीड़ से दूर ही
रहो हैं । यदि चूचमुच दिशबकल्पण की बलवती इच्छा हो, तो उपरि
रहो, और अन्य तादृग, उत्तमोत्तम प्रार्थना-मनों के देशव्यापी उपदेश करो,
धनवानों से, धन का नितान्त अर्थं अपव्यय करने में होड़ मठ कराओ,
प्रत्यक्ष सदृश्यम ने जहर होड़ कराओ । देखो, दाढ़ा कुट्टम्ब ने पश्चहत्त
प्रत्यक्ष सदृश्यम ने जहर होड़ कराओ । जिला कुट्टम्ब ने पश्चहत्त
जात रखने के दान से जारी वित्तनशाला की स्थापना कर दी, जो
जातप्रसिद्ध हो रही है और भारत के विज्ञान की सम्पत्ति बढ़ा रही है ।
जनामलाई चेटी ने तीस लाख रुपये के दान से एक दूरी पूर्विपस्तिदी
(विश्व विद्यानीठ) चला दी । विद्ला कुट्टम्ब ने भी बीस-चौहास वर्ष
में प्राप्त एक कोटि रुपया वे दान से, कर्दं युनिवर्सिटियों की बड़ी
सहायता की, एक छोटी युनिवर्सिटी ही के लिए, लड़के-कड़कियों के स्कूल
कालिन, पिलाणी नगर में स्थापित कर के चला रहे हैं, यैविक हिन्दू,
बीड़ हिन्दू, जैन हिन्दू, चित्त हिन्दू अछत हिन्दू आदि के परस्पर बैनरस्म
को निटाने के लिए विविध बल कर रहे हैं, जास्ती म सारलाय में अन्य
दूर के देशों से अप्य दूर जीनो, बर्मा, त्रिविंती आदि यात्रियों के सुविधा
के लिए घरेशालाए बनवा दी है, कर्दं छोयंस्थानों में जनता को स्थापी
और यैन्जा प्रत्यक्ष उपकार बरने वाले पुल, घास, घटापर, बनवा दिये
हैं, अस्पताल और मूर्तिकागृह बनवाय हैं, और चला रहे हैं, सिंह समरा ।
ना जीलोंदार कराया है, 'हरिजनों' के चडार के लिए, उन के लड़कों के
लिए, तथा अन्य दस्ति छात्रा के लिए बहुत दिया है और दे रहे हैं,

इत्यादि । ऐसे ही सर दामोदर ठाकरेंगो ने पंड्रह लाख रुपये के दान दे, अपनी पत्नी के नाम से, स्थियों की शिक्षा के लिए एक 'बुमन्त युनिवर्सिटी' ही स्थापित कर दी है । लाहौर में, सर गवाराम ने, अपने जावताल में, प्राप्त पचास लाख रुपया, ऐसे ही सार्वजनिक परमोपयोगी कामों के लिए, दख किया; विद्यालयों की सहायता के लिए, 'विडोज होम' और स्कूल कालिज स्थापित किये; सिस्तों की समर्थन समष्टि पर बड़ी सहायता की, कई नये गुरुद्वारे बनवा दिये; भारी वस्ताल स्थापित किया जो गवर्मेंटी अस्पताल का मुकाबिला करता है । श्री शिवप्रसाद गुरुङ जी ने दख लाख रुपये की 'हृषीकेश शिक्षानिधि' बना कर और चार पांच लाख रुपये और स्वर्वं कर के, बाहरी विद्यालयों और भारतमाता मंदिर को, और एक बड़े पुस्तकालय ('स्वाध्यायपीठ'), को बढ़ा दिया । श्री मदनमोहन मालवीय जी ने तीस पंतीस वर्ष की उपस्थि और अपक परिवर्ष से काशी-विश्वविद्यालय (बाबरख युनिवर्सिटी) को, राजा महाराजों, ऐट लाहौरायों, छोटे बड़े रोजगारियों से, प्राप्त दाई बढ़ाव दख जमा कर के बढ़ा रखता है ; इत्यादि । और भी बीन-बीन में, पत्रों में लगर देख पड़ती है, अन्य उदार दुष्ट उदार हृदय वाले सञ्जनों के लिये हृषि दो-दो चार-चार लाठ-चाठ दख-दख पणात-पचास लाख रुपयों तक के दानों की, ऐसे ही सर्वकामों के लिए । उगर बहे सब दानों से बड़ा दान, आवार्य प्रकुल्लर्वद रोप का हुआ है, रुपयों की उत्तम के नाते नहीं, बल्कि त्याग और उपस्थि और हृदय के प्रत्यक्ष सातिवक जाव के नाते । इन वर्ष शुरूर धारण किया, अविकाहित ब्रह्मचारी ही रहे, साथी उगर विद्यालियों की "ज्ञानेन जन्मनेन जन्मन्वहं (मनु०) ", ज्ञान से भी, रुपये पेसे से भी सहायता की, उन्हीं को उत्तम जाना माना, 'विज्ञान' का उत्कृष्ट किया, भारत में भी, और पश्चिम के देशों में भी, 'वैज्ञानिकों' की मंडली में यश पाया और भारतमाता का उत्तर ऊंचा किया, बड़े बारसाने अपने गिर्वां से गुलबादें, कलमता युनिवर्सिटी में जो माधिक पुरस्कार परिवर्षिक पापा, और मात्राओं रुपये का मुनाफा, उनके हिस्से का, उन बार-गानों से, उन ही मिला, वह सब, पेशांगेषा, जहा गे बाया वर्दी वापर

हे भाई होम-हवन वालो ! छोटो इन योगे आध्यतरा का । यदि या राप की पद्धति में चलने का यत्न वर्ती, यदि देवा का हित चाहूँते हो तो । राप भी चलने का यत्न वर्ती, क्योंकि सच्चे उत्तमोत्तम 'श्रावण' ये, जाप भी चलने का यत्न वर्ती, क्योंकि सच्चे उत्तमोत्तम 'श्रावण' ये, जाप भी चलने का यत्न वर्ती । भारत में परमात्मा की इच्छा है, अब कोई भी नैमे 'श्रावण' वर्ती । भारत में परमात्मा की इच्छा है, अब कोई भी ऐसे श्रेष्ठ पूर्ण उत्तम प्रहृष्ट और ही रहे हैं, जैसे लोकप्राण्य तिरक, जैसे लाजपत राय, द्वामी अद्याकर्ण, महारामा याची, रवीश्वराम ठाकुर, जैसे लाजपत राय, सर चन्द्रमोहर रघुवर, सर राधाकृष्णन, आदि, सर जगदीशचन्द्र बनु, सर चन्द्रमोहर रघुवर, सर राधाकृष्णन, आदि, जो भारतमात्र के, धूल-गाई में गिरे हुए, सिर को ढांचा कर ऊना किये और नर रहे हैं, और दिवेशो में उस गता के स्तोमे हुए आदर की फिर उन का आप स्वयं आदर करो, उन के कायों में सहायता में यहा रहे हैं, उन का आप स्वयं आदर करो, उन के कायों में सहायता दो, उन कायों में जो कमी हो उसको पूरी करो ।

भारत के बाहर नियाह कैलाजो तो देखोगे कि यहां पौद लासा रखना का दान हार्डवरिंग कामों वे लिए होता है तो वहां प्रोटिपो डालता का होता है; (एक डालर, तीन रुपये के तुल होता है)। उनका बौरा कहा तक लिखा जाय; दो ही या उल्लेख पर्याप्त होता। ऐसा चानेंगी ने अपनी जिन्दगी में प्राप्त बोर्ड डालर (साठ बोर्ड रुपये) वे दान बड़े-बड़े सार्वजनिक वायों के लिए दिये; और जान रास्तेलर ने साठ बोर्ड डालर (एक चो अस्सी बोर्ड रुपये)। कई बोर्डपतियों ने

कई-कई शोट छालरो के एक एक चेक से एक दूरी पुनियसिटी कायम कर दी, जैसे 'जान हाप्किस् यूनिवर्सिटी', 'लेलैंड स्टान्फोर्ड यूनिवर्सिटी' आदि । अवश्य, ऐसी भारी सम्पत्तियों के एकत्र करने में, भारी पाप भी, जाने बन-जाने, हो जाते ही हैं; उन का प्रायद्वित और परिमार्जन भी ऐसे सावंजनिक सत्यानो सत्कारों के लिए महा दानो, सच्चे महा यज्ञो, सच्चे महा-मुण्डो, से ही होता है ।

देखिए, भारतीय स्थियो की सहमता के लिए, स्वदेश-भक्त, स्व-जाति-भक्त, सद्गुदय, विश्वसनीय, सच्चे परिष्ठों ने 'कस्तुरवान्कोप' के नाम से, शुद्ध लोकोपकार-भाव से, पचहत्तर लाख रुपये जमा करने का समर्पण किया है; १ इस से, देश के सब प्रातां में, जहा-जहा अधिक बाव-इयकता है, मूरिका-गृह यन्यों और चलाये जायगे, जिन से लाजी स्थियो और दच्चों को प्रावृत्त रक्षा, प्रसूति वे योर सहाय के समय में होती; तो प्रावृत्ति लड़किया और गृहिणियों को गाहूस्थ्योग्योगी तिथा देने का मरम्य चिया जायगा । यदि याप भी सच्ची धर्मेन्दुरधरता की सलीलि व्यापा चाहते हों, तो अपने अनुयायी बेठ-न्यायारों की परामर्श दीजिए वि ऐसे उत्तम सद्धर्म के लोकों में सहयोग बरें; याप स्पष्ट स्मरण दीजिए, और उन को कराइये, कि "धारणाद् धर्मं इत्याहुः, धर्मो धारणति प्रजा (म० भा०)", जिस ज्ञान से, जिस सभी से, प्रजा का धारण हो, भरण-नीपण हो, परस्पर स्नेह-श्रेति वे यन्यनों से हृदय-धरण हो, वही कहूँ धर्म है; योप्या कर्मकांड नहीं । स्थियो की, भारत में, उचित सिद्धा

१. प्रायः जून, १९७७, से इस कोप के लिये उन्नेद को मांग और यागूली वा काम धन्द कर दिया गया; दग्ध यमाय, 'धनुषान्' से रायाई रक्ष, प्रायः राया शोट रखा रामा हो गया था, इस से मिल होता है कि यदि एक धरा, जनना वा, स्वारी का रक्षीय यन्यादुधा है, धीर नये समय, नहै अवस्था, वी धावरपरनायों को नहीं पहिचानता, अप च दूसरों को, पहिचानने से रोकता है, वो दूसरा ध्रंग, जनना वा, इन को चारदी गारा पहिचानने लगता है ।

के बनाय से, उचित आदर-सत्कार के अभाव से, विरस्कार से, जो दुर्दशा हो रही है, वह विसी से छिनी नहीं है; विश्वों को दुर्दशा से, बचाव की, अ. पुरुषों की और कुलों की, तत्त्व: गम्भीर समाज की, दुर्दिपूर्णता और दुर्दशा हो रही है।

शोचन्ति जामयो दत्र, विनश्यति जादु तत् कुर्लं;

म शोचन्ति तु यत्र एता, वर्वते तद् हि सर्वदा;

जामयो यानि गेहून्ति शपन्ति अप्रतिपूर्जिता,

तानि कृत्याहृतानि इव विनश्यन्ति समन्ततः।

(ग० ३, ५७-५८)

जिस कुल में स्त्रिया मुक्ती है, वह मदा कूलता-फलता है, जहाँ में दुर्दशी है, जिस कुल को ये माय देती है, वह, मानो विजली वा मारा, बो-मूल नप्त ही जाता है। भारत की दमा देन कर, तथा पाइचाल्य समाज में स्त्रियों को कार्यसमाज, बुद्धि का उत्कर्ष, बुद्धि-स्त्राल-न्यूनत सन्तान की भालूता, ही देन कर, पाइचाल्य शिदा पाये तुछ सहदय भारतीयों ने, नपे कानून करना कर, स्त्रियों को बुछ हर, अधिकार, सम्पत्ति आदि दे विषय में, शिलानि वा यन्त्र आरम्भ किया है; इत पर, 'पर्यं-पुरुषर' सज्जनों ने, देश में, चारों ओर, विरोप का कोआ-रोड मचाना और मचवाना मुख्य निया है—'स्त्रिया गण्ड-भण्ट हो जायगी, जर्म भण्ड-भण्ट हो जायगी, थोड़े, विरोप-मूर्चक चापाज पर दस्तवत करो।' माना कि जो नपे बालून मौंद-विचारे जा रहे हैं, उन ने नई आपत्ति-विपत्तियों की उत्पत्ति वा मय दी; पर बत्तंगान रीति में तो यहूत विष्वक दुर्दशा है, यहूत अधिक दोष, है; यदि वह आपत्ति-विपत्तिया भविष्य में सम्भाल्य है, तो इन विद्यमान दोषों से पैदा हुई आपनें तो बत्तंगान चाल गे प्रत्यक्ष अनुभाल्य और अनुभत और प्रवृत है, इत ने प्रतीकार के लिये, आप 'पर्याधिषारी' यन्मूल और प्रवृत हैं, इत ने प्रतीकार के लिये, आप 'पर्याधिषारी' लोग कोई उपाय बर रहे हो, तिसी उपाय की मूलता भी देने हो, या ऐसे लोग नहीं यातो परा विरोप ही बरता जानते हो ? रेल, टार, घड़ी, माइक्रो, रेडियो आदि नहीं चीजों वा भो विरोप आप लोग बयो तहीं करते हो ? प्रत्यनुग, एवं उन वा उपयोग उपयोग बरते हो, यह आपव्यं

है । पनाली में दूष वहाने से ही सब दुर्दशा के स्थानि में मुदशा क्या या जायगी ?

यदि आप अपने ही समाज, चैदिक, आर्य, मानव जर्म का जर्म समझते जानते, तो आप को 'कर्मणा वर्ण' और 'वयसा आधेष्ट' की समाज-व्यवस्था में, अनुभूदमान और समाजनीय सभी आपत्तियों का प्रतीकार देख पड़ता । परतु, इस प्राचीन समाज-व्यवस्था के मार्मिक रहस्य की ओर, उस की सर्व-उमस्या पूरखता, सर्व प्रश्न-उत्तारकता, सर्व सामाजिक रोग चिकित्सकता की ओर, न गया कानून बनवाने वाला वा, न पुरानी (वल्कि 'मध्यकालीन' कमज़ोड़ की) स्कार पीटने वाला वा, ध्यान जाता है । क्यों ज्ञाय ? 'वक्'-वादी तो 'पुराण' के नाम-ही से चिदते हैं, और 'पुराण'-वादियों का ध्यान तो सब प्रकार से अपना उड़ान्पत्ति, सम्मान सा, जयिकार से, पन सा, भग्न विलास से, बढ़ाते रहन की बार रखा है । इस आर, चालीस, पेतालीस, चर्चे से, जनता का ध्यान विलान का यत्न भर रहा है, पर मरे जिसी पाप से, 'हिन्दू-भीड़ रहस्य-प्राहिणी' तपस्या के सूचक वेद और हृष का धारण न कर सकते से मरा यत्न अभी ताव सफल नहीं हुआ है, अपवा इस हेतु से कि देश के ही सामूहिक पाप वा, अभी सक, अपिक दुखानुभवों से, प्रवर्णित प्रायशिक्षण नहीं हुआ है । जो कुछ भी हो—'हरीजला शिरसा पार्थी ।'

अब हवा इतनी तो यद्दी है कि, विरस्कार योतक 'विनिया शाद से कहे जाने 'वेदय-वर्ण' के कुछ लोग उसहत विद्या की ओर ध्यान देने लगे हैं, कई गज्जनों ने अच्छी योग्यता स्वयं भी प्राप्त कर ली है, वेदान्त पर और भक्तियोग पर हिन्दी में, कई अच्छे-अच्छे ग्रन्थ भी लिंगे हैं, और छाटी-माटी सहृद वो पाठ्यालाएँ भी इधर उधर चढ़ा दी हैं, वारी में रखान् लीए चालीस ऐमी होगी, पर वादचये हैं कि इवय महसूत है 'वेदय' हमी हुए भां, इन रायों न यह बंद लगा रखी है कि इव पाठ शारामों में पढ़न और पढ़ानवाल 'प्राहुण-जानि-नामपारो' ही हा, और वेदन और वृत्ति पावें, और आदचये रा अपिक उद यह है कि इन में, अपिकतर, 'टिडग्राम्पू दग्धयन् चुर, दीपीवीटाम्' आदि वो बारे

पर नहीं, ऊपर कहे सत्पात्रों, सत्पात्रों, के लिए किये गए महादानों से, तथा महात्मा माधी और लाचार्य राय, स्वामी अद्वानन्द और महात्मा हस्तराज, के ऐसे मारतों के मुपुरों की जीवनी से, किरण लाला वर्षती है, और प्राचीन शूणियों की जापा है,

उत्तरात्मव्य जागृतव्य शोक्तद्वय भूतिकर्मसु,

भविष्यतीत्येव मनः कृत्वा, सतत अव्यर्थः,

जापो उठो अच्छ कायों म लयो, जिन से देश मे समाज म, भूति, विमूति आदि, और सब वकावट, व्याधा, शोक, को दूर कर के, मन मे दूर निश्चय वाधो, कि हमारा निस्तव्यार्थ सत् लक्ष्य अवश्य सिद्ध ही होगा।

अन्त मे पुन यह शास्त्रादी सज्जनी से, मेरा विनाश विनीत निवेदन है कि, आप को शास्त्र मे आस्ता है तो मन को भी शास्त्र म आस्ता है, पर किस 'शास्त्र' मे ? देखिए, जैमिनि का मीभासा त्रूप, अमैशासुप का एक प्रधान श्रवण माता जाता है, द्युति-स्मृति के तात्पर्य का निषय करने के लिए रखा गया, उस का भाष्य 'शावर भाष्य, शब्द इत्यामी न यनाया, उस की टीका, तीन भागो मे विभक्त, 'इलोक-वार्तिकन्तवार्तिक-द्युटीका' कुपातिल भट्ठ ने रखा। शब्द ने कही जगह प्रसिद्ध स्मृति के प्रसिद्ध इलोक को अप्रमाणिक लिखा है यथा, 'फलायनी सती रमृति अप्रमाणीहत्य, द्रव्य परिगृहणीयत एजेत च । 'भार्यादियो निर्वना' इति स्मर्यमात्रमपि निर्पन्तवमन्वादमेव' भी० मू०, अ० ६ पा० १ सूत्र १, ३१४, इत्यादि । कुमारिल ने भी स्मृति का प्रतिवाद दिया है, यथा, 'लत स्मृतिरुद्धामोह हेतु-दद्यनात् मी० मू० १३२, तथा 'यिषदा च विगीता च, वृष्टार्थो, दृष्टकारणा स्मृतिर्वं श्रुतिसूल्य स्याद् या चंद्रासम्भवस्मृति', त वा स्मृत्यधिकारण, यह इलोक, गेषातिथि ने वरनी मनु-टीका मे, अ० २, द्योत १८ पर उद्धृत दिया है । कुमारिल ने शब्द का भी कही रथला पर वर्णन किया है, (यथा, "तत्त्वच भाव्यहरोरु परिहोक्तमवित्ति वाव्यमाप्यन्तरं, तथ क्षेत्र्योऽतीव नावर" १०३०६) । कुमारिल वह स्वतन्त्र विचार के स्पष्ट-वरदा थे, अपन समय मे प्रथमित, उत्तर भारत

दिशन-भारत के लाहौणों के अनाचारों दुराचारों वी पिहरिस्ता, तथा वातिक में लिख गये हैं। इतिवृत्त पुरोहितों के विषय में साफ लिखा है कि अद्वालु यजमान को कर्मकांड के किसी प्रयोग में फता कर, फिर उस में दाक्षा प्रशास्त्रा निकालते हुए, कर्मों की परपरा को बढ़ाते ही चले जाते हैं, और पद-एद पर दक्षिणा मार्गते जौर लेते चलते हुए, तथा अपने पन से अपने महालय की श्रुतिया स्मृतिया गढ़ते रहते हैं, “लोभम्पूर्वकत्व-कल्पनेवेष्टोपप्रसिद्धि निर्णयात् सदेहनिवृत्तिः” अर्थात्, यह सद नर्दि रत्यना लोभमलक है, यही निर्णय है, त. वा., १-३-४ । इस

१. डाक्टर जगद्देव धार्मी (चिकित्सक, गवर्नर ट स्टॉट कालेज, रायपुर) ने, रायभी अद्वानन्द जी के हाथ से प्रतिष्ठापित, प्रतिदृस सम्पादन कांगड़ी, के ४३ वें वार्षिकोत्सव में, १६ चैत्र २००१ विं (३१-३-१९८५ ई०) दो, सरहत में, सार-गम्भी, समयोचित, देशोप-योगी भाषण किया। उत्त में, राय 'अृति' अर्थात् 'ऐतरेप धार्माण' के धारयों से दियाया कि राजस रायस प्रहृति के प्रतिकृत पात्रक, भीते (इति तैहिः आभूतिर कलो के स्त्रीभी) धनमानों को धोका देते ही रहते हैं। यह वाक्य यहाँ उद्धृत किये जाते हैं:—

“धधा ह वा इदं नियाद, वा, सेसात् (योरा) वा, पापदृत्, विस्वं तु रुप अरण्ये गृहीत्वा, एतं भव्यस्य (भत्ते प्रसिद्ध्य), विस्वमादाय इवति, एवमेव ते ग्राहिण, यत्पात्र वर्त्तमायस्य विस्वमादाय इवति य अनेदविदो याजपति ।” (एतरेयाहृण, ८ । ११) । अर्थात्, जैते जगत् के पापो वृत नियाद वा चोर, इसी प्रकार व्यापारो वृद्ध वा पा कर पकड़ लेते हैं, और उस लोगहिते पढ़े में शाल वर, उस वा सम्पद पन हो वर, भाग जाते हैं, उसी तरहसे, जो ग्राहिण वर्त्तमाय कुरुप्रदृतिर् वे होते हैं वे, यत्पात्र लोगोंवे मुकाबे में पढ़े में, भ्रम में, शाल वर, उस वा पन हो वर, वस देते हैं। इसी देवतरेप धार्माण में, अप्य एवत् पर, (३४६) वराया है विस्वप्रारात् वै ग्राहिण वर्त्तनोप है, वरण वरने वे दोषपक्षो हैं—एवं मे जो पन याने वो साम्यसे यात्रा बनना पाएते हैं-

विषय का विस्तार, ५० इटिरामण शासनों न, 'मानव लाएं भाष्य के पृ० ४२९-३० पर किया है । उस समय में, जब भारत में 'स्वराज्य' रहा और वह बाज के ऐतावध पतित पददलित नहीं था, तब यहि लोभी पालडी गुर्दिर् पुरोहित कर्मकाली होते थे, तो उन को रौकन वाले, उन की पोल क्षेत्र वाले, स्वतंत्र विचारा के प्रोपक, अधिकारा के धर्मक उदभट विडान् भी होते थे, एसो में, नितरा अग्रगत्य और गिरोपणि, कृष्ण महाभारत भागवत आदि के प्रधान नायक अपने युग के सूचिवार, नए युग के प्रवर्तक ही थे हैं । मुझे तो कृष्ण के कहे द्यात्र में आस्था है । योता में 'शाहन' शब्द पाच वेर भाषा है एक बार अर्जुन वे प्रदम में, चार बार कृष्ण के बचनों में, और स्वप्न कृष्ण ने निर्णय कर दिया है कि यह 'ब्रह्मात्मविद्या विद्याना जो मैं न अर्जुन को सिखाया, वही, 'इति गृह्णयतम शाहन इदं द्यत मदा अनव' । है, और 'एतद् बृहद्वा वृद्धिमन् स्यात् कृतहृत्यरच, भारत' । तथा पुनः-तु 'इदं तु ते गृह्णयतम प्रजाशामि', 'हान विद्यानसहित, 'इति ते ज्ञानमुद्यात् गृह्णयाद् मृह्णयतर' इत्यादि । राम कृष्ण, बुद्ध चक्र, रामानुज, मुसा, ईसा, अद्वैत मुहम्मद, आदि वे, अपने किं तर्व 'मानव' जाति के, आदि प्रजापति मनु' की भी यही आज्ञा है कि, नव्या-त्मशास्त्र, भारतविद्या वेद' निवृतिमार्य री ही उपयोगी नहीं है अपितु

दूसरे वे जो इस प्रकार कर द्यत करते हैं ऐसा न करोगे तो तुम पर यह आकर आवेगा, तीसरे वे जो अपराधी अभिनास्त (धुजरिमो) के नदित्विर् बनते हैं । "यथा वाताहू मनुष्या बोभस्ते, एव तस्माद् देवा । ऐसे अद्विजों से, देवता वैसो बोभस्ता करते हैं जैसे बगन जिये हुए पदाय से मनुष्य । ऐसी दशा में जब यात्रक भी सोभी यनमान भी लोभी, तब 'शानन्यत ही का प्रवारक्षण है इसी से थोनो वा कहयात होगा ।

जानेन्वापरे विद्या यत्तत्परंमते सदा शानमुक्ति विद्यामेयों पापयो शानवश्या (मनु, ४ ३४), सब विद्याज्ञों यहो, भट्टापत्तो, वा मूल शान ही हैं इस किंव, उत्तम विद्या द्वित शान-यत्त ही बरते हैं ।

(५६)

प्रवृत्तिमाण की भी, नितरा, सुतरा, वृद्धिम धर्म की तो वही नीती है,
न हि अन-अध्यात्मविद् कश्चित् क्रियाकल उपाश्नते,
संनापत्य च राग्य च दण्डेत्यमेव च,
सर्वंलोकाधिपत्य चा, वेदगात्रविद् (वेदात्मविद्) शहति ।
(मनु० ६-८२, १२-१००)

(इस सब की विस्तृत व्याख्या देखने की इच्छा, किसी पाठक सञ्जन को हो तो वे भेरे हिंदी, संस्कृत, अंग्रेजी प्रया को देखें विशेष कर को हो तो वे भेरे हिंदी, संस्कृत, अंग्रेजी प्रया को देखें विशेष कर
मानव धर्म-सार 'समर्पण', 'पुरुषाय', एसेनशल युनिटी थार्फू थालू
रिलिजन्स, वल्हून्वार एण्ड इट्स ओफिसी ब्यूरू-वल्ड रिलिजन एण्ड
वल्ड-आर्डर, तथा प० इंदिरामण शास्त्री के, हिंदी आशयानुवाद,
सहित संस्कृत ग्रन्थ 'मानव आर्पं भाष्य का ।)

ॐ सर्वंस्तरतु दुर्गाग्नि, स्त्री भद्राणि पश्यतु
सर्वं सददुदि आज्ञोतु, सक्त सर्वं न ददु । ॐ

परिशिष्ट

इस पुस्तिका के प्रथम संस्करण को पढ़ कर, कुछ सञ्जनो ने छपी पुस्तिका, वा छपे पत्र, वा हस्तलिखित पत्र भेजे हैं। उनमें प्रश्न पूछे हैं, यका उठाई है, उत्तर चाहा है। यथामति, यहा उत्तर लिखने का यत्न करता हूँ।

१—मैं ने तो मनु की अज्ञा के बनुसार, उन के वचन का उद्धरण कर के, “प्रत्यक्ष च, बनुमान च, शास्त्र च, विविधागम”, तीन प्रमाण, परस्पर सहायक माने हैं, और लिखा है कि चार्दांक भी, जो अन्य किसी प्रमाण को नहीं मानता, वह भी प्रत्यक्ष प्रमाण को मानता ही है। किन्तु किसी कारण से, एक सञ्जन को यह भाव हो गया कि “डाक्टर साहब” चार्दांक सदूया एक मात्र प्रत्यक्ष प्रमाण के उपासक बन गये, उन का यहा तक विचार बन गया कि कभी लोग एक स्वर से प्रत्यक्ष प्रमाण ही स्वीकार करते हैं, पर प्रत्यक्ष प्रमाण की सर्वतम्भत परिमाणा डा० साहब ने कही पर भी नहीं लिखी, “...इस लेख के उत्तर में लिखें”। उत्तर—“सर्वसम्मत” तो स्यात् कोई भी प्रतीति न होगी। यद्यपि वैदानिका ने (यथा बाचस्पति विथ न ‘मामती मे) लिखा है कि, “नहि कश्चित् सदिग्ये, वह वा, नह वा, इति,” कोई भी ऐसा संदेह नहीं करता कि भै है, वि नहो हूँ, तथापि स्यात् ऐसी भी यका करने वाले कोई सञ्जन, याजने से मिल ही जावे। पर ‘बृहस्पमत’ परिमाणा, प्रत्यक्ष प्रमाण की या जान पड़ती है—

(१) एक तो जानेन्द्रिया डारा, विषया वा प्रत्यक्ष, जिस बो ले कर, प्रायः, अन्य प्रमाण चलते हैं, और अनुमान आगम आदि ग जब इसी प्रत्यक्ष वा वाय प होता है, तब वह अनुमान आगम आदि, किनी दूसरे अधिक निश्चित निर्गम प्रयत्न वे बहु म चलते हैं, जहा तक मे ने मुका है, न्याय आदि चार्द दान, इस बन वा विरोप नहीं करता।

(२) यामा वा, वेदा चेताय वा, याम मात्तावार मप प्रयत्न

उसके विषय में लिखना तो सम्प्र वेदांत को दोहराना होगा; यहां पर केवल दो चार इनोक, योगवासिष्ठ के लिख दिये जाते हैं ।

सर्व-प्रमाण-सत्तानां परं, अस्तिर् अपां इव,
प्रमाणं एकं एद् इह, प्रत्यक्षं तद्; अतः, यौण्,
सर्वाक्षात्तारं लक्ष्यां, वेदनं विदुर् उत्तमाः;
नूनं तत् प्रतिपत्तिदं; तत् प्रत्यक्षं उदाहृतं;
अनुभूतेर्, वेदनस्य, प्रतिपत्तेर्, यथाविधे,
प्रत्यक्षं इति नाम इह कृतं; जीवः स एव नः ।

स एव संविद्, स पुमान् अहंता प्रत्यपात्मकः;
सः यसा उद्देति संविद्या, सः पदार्थः इति स्मृतः । (२. प्र.अ. १९.)

उक्त सञ्जन के एक सहकारी मित्र ने, उनके लिख की पूति के लिए जो लेख लिखा है, उसी लेख के तुल वाक्यों की ओर उक्त सञ्जन का व्याख्यान दियता हूँ । “आनुपानिक पदार्थं तमो तक प्रस्फुटित होते हैं, जब तक प्रत्यक्ष शास्त्र से उन का मूल नहीं कट जाता । मूल कटने पर, उक्त प्रस्फुटित होती हुई भी स्मृतिया, निराशारत्व दोष से, उठी तरह दीर्घ-जीवी नहीं हो सकती जैसे मूल कट जाने पर शास्त्राएः,

तावदेव स्फुर्त्यर्था, पुरस्ताद् आनुपानिकः,
यावत् प्रत्यक्षशास्त्रेन मूलं एषा न कृत्यते,
कृत्तमूलः स्फुरन्त्योऽपि स्मृतयो न चिराप्युः,
निराशारत्वदोषेण, शास्त्रः इव चन्द्रस्यते ।

२—उक्त सञ्जन ने यह भी लिखा है कि, “आ० याहृत के लेख मे शास्त्रवादी का अर्थ है—बुद्धिमूल्य, और बुद्धिवादी का अर्थ है—शास्त्र-शूल्य” ।

उत्तर—न मेरे मन मे ही यह बोत कभी भी थी, न देखे लेख मे । समीक्षक सञ्जन के मन मे यह अमर्कंशे उत्पन्न हुआ, मैं नहीं कह सकता । यदि समाजवाद और व्यविचार एवं विचार किया जाए, तो क्या व्यवित-वाद का अर्थ ‘हुमाइग्रूप्य’ और समाजवाद का अर्थ ‘व्यवित्तिग्रूप्य’ समझा जायगा ? पूँजीवाद वीर सेनावाद के परस्पर सम्प्रपारण भीप्रा-

रान (मुकाबिले) मेरा पूजीबाद का वर्ण 'सेनाशून्य' और 'सेनावाद' का अर्थ 'पूजीशून्य' है ? ह भाई ! ऐसे भग्न म क्यों पड़ते हो ? 'वैशेष्यात् तु तद्वादस्त्वद्वाद', "प्राप्यान्तरात् तद्वाद" 'भूयसा व्यपदेश' । 'वाद प्रबद्ध केवल एक वैशेष्य, प्राप्यान्त्र, भूयस्त्व, की सूचना करता है। दूसरे के अत्यन्ताभाव की नहीं। यह तो प्रशिद सकत है, इस मेर्यों भूल ? 'शास्त्र वादी' का वर्ण केवल इतना ही है कि वह पुरुष, 'शास्त्र' को प्रधान और 'बुद्धि' की गोण मानता है, एवं बुद्धिवादी', बुद्धि को प्रधान और 'शास्त्र' को गोण मानता है।

इस सबन्ध मेरे यह लिख देना सचित होगा कि एक अन्य सञ्जन ने मेरी पुस्तिका के विवारों को परीक्षा करते हुए, एक पत्र के कई ब्रको में 'बुद्धिमित्र या बुद्धिशम्भु' शीर्षक से, कई लेख उपाये हैं। यह 'शब्द' शालो सर्वपा सचित है। इस का स्पष्ट अर्थ यह है कि 'कोन बुद्धि सच्ची है कोन वन्ची है, इस की जाव, बुद्धि ढारा ही, इन लेखों मे की जा रही है'। अर्थात् 'बुद्धि' को ही अन्तिम विणायिक और प्रधान मान लिया है, जो ही मेरा निवेदन है।

मनु की जाजा है,

नित्य शास्त्राणि वैषेषत् । . . . बुद्धि बुद्धिकराणि च । ४-११। शास्त्र को नित्य देखना ही चाहिये, पर कोन शास्त्र ? जिन मे बुद्धि की बृद्धि हो, मुठन विनाशन न हो। महामारत मे कहा है,

य तु हिस्तु इच्छन्ति न देवा पशुमारथद्,
शास्त्र आदाय रितति दुर्बुद्ध्या योजयति त ।
य तु रक्षितु इच्छति, न देवा पशुमारथद्,
दड आदाय रक्षति, सर्वदुष्मया योजयति त ।

'देवता जिस का नाम बरना चाहते हैं उस को शास्त्र ऐ कर नहीं मारते, उस वो बुद्धि विगाड़ देते हैं, जिस से वह अपना नाम रखने वाला है, एवं जिस की रक्षा बरना चाहते हैं, उस को जादूबुद्धि देते हैं। जिस से वह अपनी रक्षा रखने कर लेता है।'

—जिन सञ्जन मेरा है—'वे (यर्थात् मे, भगवान्दाता)

निर्णयिक हो ही नहीं सकते" । निवेदन, में समस्त जनता के लिये निर्णयिक न हू, न हो सकता हू । मैं ने तो केवल अपने पक्ष के प्रतिपादन और साधन का, तथा प्रतिपक्ष की बुद्धि का दर्शान, और उस का व्याख्यन करने का बुल लिया है । निर्णयिक तो पाठक सज्जन होंगे । वे भी अपनी बुद्धि स ही काम करेंगे और निर्णय करेंगे ।

४—उत्तर सज्जन ने लिखा है—“मुख्य प्रश्न (१)—आचार्य-परम्परा से शास्त्राध्ययन-भूम्य एक व्यापारी थनी, वैद्य, पाष-पूष्य का निर्णयिक हो सकता है क्या ?”

उत्तर—किसी विद्येष व्यक्ति पर, उत्तर विद्येषों का अध्यारोप न कर के, सामान्य रूप से हो, इस का उत्तर, प्रतिप्रश्न के रूप में यह ही सकता है—‘उत्तर विद्येष से विद्याय कोई गुह्य ऐसा प्रश्न करने का अधिकारी हो सकता है क्या ? उसे को पेटे पाष-पूष्य के विद्यय में, सर्वेषा यौन हीन रहना चाहिये क्या ? आचार्य-परम्परा से शास्त्राध्ययन-भूर्पूर्ण व्यापारी, अ यनी, अ-वैद्य (? वाहूष वा, सवित्र वा, शूद्र वा ?) ही निर्णयिक हो सकता है न, और उसी को ऐसे विषय में मूह खोलन का अधिक र है न, क्या ?

हे भाई !, लेख की शैली में, सस्तृत शब्दों के प्रयोग से, दलोका के उद्घारण से, आप सस्तृत शब्दों के विद्वान् विदित होते हैं, रूपाद् वटे व्यापारी, वटे यनी, भी ही (जैसा ये तो नहीं हू) ; स्यात् अपने को 'वैद्य' भी भागते ही, आचार्य-परम्परा से सर्वेषांश्च या एक या दो शास्त्र के अध्ययन म परिषूर्ण ही या नहीं हो, यह आप के लेख से मनुष्ये नहीं हैं, पर सस्तृत भाषा के विद्वान् व्यवहय हो, जैसा अभी उपर लिखा । पर, किसी भी मूरत म, इतना आत्मा का अवस्थाद, इसकी दीनता हीनता, क्या ? आप भी मनुष्य का, गुह्य ('पूरि योते, उस्माव् गुह्य, आत्मा') का, चोला पारण किये हो, परमात्मा वा एक व्याविज्ञार-स्थान हो, उपाधि हो, आप में भी परमात्मा की प्रभा बुद्धि की एक किरण हो हो, पर, एक बोर, एक (वाहूण) वर्णवाचक शब्द वै शब्दे इतनी दीनता और साप्तांश दद्वत् शणाम, और दूसरी ओर, अन्य वर्णवाचक शब्दों वे आगे इतनी उद्दृष्टा

‘प्रचडता, क्यों ?’ कोई उच्च वर्ण-वृद्ध जीव भी यदि उस म कुछ भी तद
पौंचित विद्याविनय सम्पदता है तो, ऐसे पर तिरस्कारक शब्द मुह से
नहीं निकालेगा। हे भाई ! उपनिषदकारों ने, महाभारतकार ने मुराण
कारा ने शूद्र ही नहीं चडाल घर्म-यज्य के मुख स तुलाधार वैश्य के
मुख से जनक कृष्ण, भीष्म आदि धात्रियों के मुख से, ब्राह्मणों ऋषियों
को शिक्षा दिलवाई है। उपनिषदों म तो एक स्थान पर यहा तक कह
दिया है कि, सद्यम सदिया की परा कपला ब्रह्मविद्या, आदिकाल म,
क्षतियों के ही पास थी, उही से ब्राह्मणों को मिली। और याद कीविष्य,
भारतवर्ष मे प्राय योद्धा-स्वप्नशही के याद दुर्बा सप्तशती का आदर है
इस महिमाशाली रहरयार्घ्यपूर्ण, शास्यान वा अवतार, विष के लिय
हुआ ? सुरय क्षतिय और समाधि वैश्य के लिय। जिस वैश्य वा जाप
तिरस्कार करते हैं, उस को हृष्य देवी ने, “यैश्यवर्य ! हृष्या यज्ञ वरो
ज्ञमतोऽभिवाच्छित्, तत्प्रयच्छामि, सतिवर्य तत्र ज्ञान भविष्यति, एता
सदोषन किया और ज्ञान दिया, और लालों ब्राह्मण धात्रिय आदि सत्कृत्वा,
नवरात्रों म, देवी के नाम है जाप, उस वैश्य के नाम का भी जप करते
हैं। वैश्य को तो महाभारत ऐसे उत्तम शास्त्र मे, समाज का अप्रदाता
पोषक बहा है

यात्तमूलो द्युप्य लोङ्, तया यै यावते जगत्,
शुष्पि गोरेता यागिश्चर्यं लोऽस्मां इह जीवनम् । भ० भा० शा०

(सा इयं प्रिमूतिः याता च यैश्यवर्यं प्रतिष्ठिता ।)

देवि ! श्रीपी भगवतो भद्रभावनाय

यात्ताऽति सप्तशती परमात्मित्वी । दुर्गा०

यस्यामि पात्र-तुष्ट्वा तुरते यमत्पर्य,

यद्यदातु यथो भागा, एष इत्ता शमदमृते ।

ब्राह्मण-वृद्ध धात्रिय-वृद्ध राग ता ‘धात्रिया धात्रिया बहू बर उग वा
तिरस्कार बरउ हाँ हाँ ब्रह्म-य हाँ बर बानी और अग्न धात्रिया भी
उग तिरस्कृति य स्वप्न रमों शामिल धरीर हाँ हाँ ही और तिरस्कार्यवा
यहाँ हो ? या को हा इन दीना’ ए उदार वा दरा बला पाहिए न ?

अन्य स्थान मे, उपनिषदों मे ही लिया है, “यः कर्वन आत्मनो
अन्यत तद्दृष्ट वा, कर्त्र वा, विश्वो वा, यद्वै वा, देवं वा, पौत्रविद्वा, अप-
व्यत्, त एव तं परादात्”; जिस किसी ने अपने से, आत्मा से, अपने
भीतर प्रतिष्ठित परमात्मा से, अन्य किसी व्यक्ति को पूजनीय, सुवंधा
निष्वसनीय, माना, उसी ने इह अवधिवासी को घोषा दिया, तीवा
दिक्षापा, दरवाद किया। इस देवातिक तथ्य के उदाहरण, पौरस्त्र
पादस्त्रात्प इतिहास के दशों मे भरे पड़े हैं, और प्रत्येक पूहस्य के साथाएँ
जीवन मे भी मिलते रहते हैं। हे भाई ! न अति दीनता कीजिए, न
अति उद्दतता, न अति विराम, न अति अ-विद्यास; बुद्धि से, विवेक से,
राम लीजिए, “आश्वयेत् भव्यमां बृति, भृति सर्वत्र बन्धेत्”, मध्यमा
बृति को, दीन के रहते को, पकड़िये; इसी मे कल्याण है। जहा केवल
अपने ब्रह्मे का ह्यान-राम समाधि है, यथा एकाकी वनवासी, कद-
मूलादी, सम्याची का, वहा केवल अपनी ही दुःख पर भरोसा कीजिए,
बैक्ष प्राप्य लोग करते ही है, विशेष कर ‘विचार’ के सम्बन्ध मे;
“नित्यं गुणे पूषि विचरतो को विष्य को निषेद्”। पर यदि जोरों के
साथ रहता है, तो जिस घृणा मे रहता है, उस के मूलसीद की
‘महाजन’ की, बहुत की, दुःख के अनुसार, ‘आशार’ करा पड़ेगा
ही; विचार स्वतंत्र है, नाशर परन्तर सुप्राप्तता, है; “महाजनो दो
गतः, स पदः”।

—“महाजन” शब्द का जो वर्ण भेदी पुस्तिका में किया गया है, उस पर आपत्ति की है; एक सन्दर्भ ने (इस व्यापक का बाक्य भी) लिखा है कि ‘मैं स्वयं गुजराती हूँ, येरी मातृगत्या गुजराती हूँ, इस-लिए अधिकार से कह सकता हूँ कि गुजराती भाषा में ‘महाजन’ वा अपेक्षाकृत जनता नहीं है, बल्कि विविध धैर्य पुरुष ही’। अपेक्षाकृत जनता के लिये सहजत में ‘महानुरूप’ शब्द

लाए वापकार स रह चुका है, बल्कि विहिष्ट थेहु तुरन्त है। अर्थे भूमिका जनता नहीं है, बल्कि विहिष्ट थेहु तुरन्त है। उत्तर—विहिष्ट थेहु पुष्ट के सिए सहृदय में 'महापुरुष' वाच का ही प्राप्त व्रतोग होता है, 'महाबन' का नहीं। "वही, महापुरुष। ते का ही प्राप्त व्रतोग होता है, 'महाबन' का नहीं।" "वही, महापुरुष। ते का ही प्राप्त व्रतोग होता है, 'महाबन' का नहीं।" अब 'चरणार्दिवद' (मारावत)। "नैरो कृदिवेस्य वद्य प्रभाण," अब कह चुके, तब शून्यियों से अधिक विहिष्ट थेहु 'जन,' 'वर्मस्य तत्व' के

निर्णय के सम्बन्ध में कौन कहे जा सकते हैं ? महाभारत के अन्तर्गत विपुर नीति में दो इलोक हैं —

एक पापानि कुरुते, फल मुक्ते 'महाजन' ।

देशाचारान समयान आतिथ्यर्मान वृभूषणे पस्तु परावरत,
स यत्र तत्त्वानिगत सर्वेव 'महाजनस्य' आविष्ट्य करोति ।

पाप तो एक आदमी कुरुता है दृढ़ सारी जनता को महाजन को भोगना पड़ता है (साम्राज्यिर दणो के बाद सारे नगर पर पूनि दिव पुलिस और पूनिटिव टक्स आजकाल का उदाहरण है) । पर और अबर डैन नीच आगा-नीछा का सोचन जानन वाला मनुष्य देश देश के जाति जाति के समयो धाचार विनारा पदतियो को समझ कर जो काय करता है — ऐसा मनुष्य चाह कही भी पहुँच जाय, वही वह महा जन का जनता का जन रामूह जन अधिष्ठित मुखिया, नसा, बन जाता है ।

तथा नलोपास्यान (वनपद) में नल का पता लगाने के लिए, दम यती का भजा हुआ चर लौट कर, दमयती से कहता है ।

अपोद्या मारो मत्वा, भागस्वतिर उपदिष्टत,
अदितिइच मया वास्य त्वदीय स, महाजन',
श्रुतुपदो महाभागो यदोक्त धर्वर्णनि ।

अपोद्या मारो म जा कर राजा भगवत्तर के पुत्र राजा क्रतुपश के सामन, महाजन 'जन रामूह' से बीच तुम्हारा (दमयती) का वास्य, मन पुकार चर मुकाया । कालिदास न तुमार सम्बन्ध म लिया है

विलोक्य वृद्धोर्भ अविष्टित हवया,

महाजन स्मैरमुदो भविष्यति ।

'महादेव जा ' साप वृक्ष बैल पर देटी हुई तुम को (उमा पो) जनता जनसमूह महाजन देखय तन अवश्य सब मुस्तुरायें ।

सप्रपमदिति पारीयान न यमोऽति नराधिप ।

अपयान च पूढ़ च राजा ईति महाजनम् । भ भा ज्ञा अ १७

महाजन वट्टराधित यश्याविनिन दति गोपद ।

‘राजा, पूर्द मे, बढ़ता हुआ भी, हटता हुआ भी, महाजन को, वैश्य वादि का, सापारण प्रजा का, नाश करता करता है।’ नीलकंठ ने “महाजनो येन यत् स पन्या。” का वर्ण भी स्पष्ट ही लिखा है, “बहु-वनस्पति एव सार्वं अनुसरेत्, इति वर्णं।”

प्रायेण वेद तद् इद न महाजनोऽय, देव्या विमोहितमतिवंतं मायपालं, रथाः जडाहृतमतिमेष्टुपुत्पिताया, वंतानिके महाति कर्मणि युज्यमानं ।

शास्त्रवत्, ६-१-२५

‘माया से मूढ़, महाजन, जन समूह, सत्य को नहीं पहिचानता, ऐद-नयी के कर्मकाण की फूलदार, मीठी मीठी, भवु शहद, और मधु शूरा शहद से, ऐसी बातों से परा हुआ, जड़ बना, बड़े बड़े बिलान, पदर, गामियाने दाले कर्मकाण इसी मै लाया जाता है।’

जबत भट्ट ने गाय प्रजरी (प० २५६) मे लिखा है, “कोऽय महा-जनो माम ते उच्यते, चातुर्वेष्य चातुराश्व्य च, यद् एतद् जापदेवा-प्रसिद्ध, का महाजन ।”

मृच्छकटिल नाटक मे इसी है, “दूराद् एव महाजनस्य विहरति भृच्छट्टदो लज्जया” । एवजान् पुल्य, दख्ति हो जाने पर, महाजन से, जलता से, दूर दूर बढ़ता फिलता रहता है, उन्होंने भारे।

बात्यायन ने, काय-भूत्र मे लिखा है,

‘महाजनेव’ चरित राजा अनुविधीयते,

यतोऽतस् तंद् न पापिष्ठ कस्तंत्य पारदारिक ।

‘राजा की नकल महाजन, जन समूह बरता है, इस लिए राजा को पापिष्ठ बन्म परदार-गमन नहीं करता चाहिए।’ इत्यादि ।

उत्तर गुजराती सज्जन स्पात् कात्ती मे ही, बहुत वर्षे से, वा कर्द पूर्त से भी, रह रहे हैं, और गुजरात मे ‘महाजन’ शब्द विश्व वर्षे मे बहा जाता है, इस का ज्ञान साजात् अनुभव से न रखने है—पर इन सबवे मे ये उन स पूछ नहीं सका हू, इस जिए निष्पत्य से नहीं जानता। उन का लेख पट्टने के दाद, वे ने विश्व वेचरपात जीवराज दासी जी उन का लेख पट्टने के दाद, ये अहमदाबाद, गुजरात, मे, एक वालिय मे प्रोफेसर हैं,

है, प्रतिदू पड़ित है। उन्होंने जैनागम, 'प्राकृत भाषा', गुजराती भाषा, आदि पर कई प्रश्न लिखे हैं, और इन को, पत्र-व्यवहार द्वारा, कई बर्ष से जानता हूँ। उनका उत्तर, ता० २०-१२-४४ का यह है—“गुजराती भाषा में 'महाजन' शब्द, जनता, जनसमूह, जन साधारण, आग जनता, के अर्थ में प्रचलित है, परन्तु उच्चवर्ण के सोग 'महाजन' पद-वाच्य होने से, 'महाजन' शब्द कह कुछ सकृदित अर्थ हो गया है, उच्चवर्ण का अर्थ, आहुण, दात्रिय, वैश्य, और विशिष्ट प्रकार के शिल्पी, तक सीमित है, भगी, कोली, चाधरी, चमार, इत्यादि निम्न श्रेणी की जातिया 'महाजन' के भाव में, बत्तमान में, समादिष्ट नहीं है, बनिए महाजन, सोनी (मुद्रण व्योपारी) महाजन, कपड़ा (कपड़े के व्योपारी) महाजन, इसी प्रकार से विशिष्ट अर्थ में 'महाजन' शब्द का व्यवहार विद्यमान है।” गुजराती में 'महाजन' का अर्थ 'जन समूह' है, यह मैंने प्रथम बार (काशीविश्वविद्यालय के भूतपूर्व श्री-वाइस-चासेलर) विद्यालय आजाये थे जब जी रो सुना था। ममी हाल में (जनवरी १९४५) मेरी कराची के प्रोफेसर जेठमल परसराम मेरे पारा आये थे, उन्होंने मालूम हुआ कि सिखी भाषा में भी, इस शब्द का प्रयोग, 'पचा-यत' के अर्थ से होता है। यह सब विचार कर पाठक सज्जन इस निर्णय कर लें, कि 'महाजन' शब्द का अर्थ व्याक्यात्पद इसीको मैं पढ़ा है।

उक्त सज्जन ने लिखा है कि, ‘एकोऽपि वेदविद् धर्मः’ ‘गुरु की भाषा चढ़ात कर के, अपने 'महाजन' शब्द के अर्थ (वस्त-राय) का, छा० साहूम सवय ही सहन करते हैं।’ यही यह विचारना चाहिये कि जब “नैको अपि” की इन्द्रिया रामने आवे, विवदमान शूदिया मेरी कोर 'शूदियाम' है, सर्वोत्तम शूदिय है, यह प्रत्यन जठे, तथा, सिवा 'महाजन' की 'वस्त-राय' है, तो निपटारा कर पाया है? जित मो तुनिया माने यही माननीय।

उक्त सज्जन ने जो अवातर प्रश्न २ से ६ तक लिखे हैं, ये ये हैं—
(२) मीठा “मे आए 'धर्म' शब्द वा भूदय अदे क्या है? (३) शास्त्र

करा है, और शास्त्रीय गिराव रामराने के लिए शास्त्रीय पढ़ति की आवश्यकता है, क्या ? , (४) जब लालो प्राणी इस देश में जल बिना भर रहे हैं, ऐसे समय यह क्योंक्य है क्या ? , (५) शास्त्रीय बुद्धि और लोकिक मानवी बुद्धि—ये दो पृथक पदार्थ हैं क्या ? , (६) बदां भिन्ने में दुष्प्रधारा से भगवान् प्रसाद होगे, अबवा उसी को अनाय बच्चा को देने से ? ।"

मेरी 'बुद्धि' में जो उत्तर, इन प्रश्नों के, उठते हैं, उन को पहिले भी लिख चूका हूँ, पुनरपि बहुत थोड़े में लिख देता हूँ—जान यह और जप यह, (३) 'शास्त्र' तीन प्रकार के होते हैं, सात्त्विक बुद्धि के रूप से शास्त्र, राजस के राजस, तामस के तामस, शास्त्रीय पढ़ति भी उद्गुणात्मिक होती है, सात्त्विक राजस-तामस से 'वाद', राजस पढ़ति भी उद्गुणात्मिक होती है, सात्त्विक राजस-तामस से 'वितरण' ; (४) ऐसे विभिन्नोंपां से 'जल्ल', तामस विवरणिया मात्र से 'वितरण' ; (५) ऐसे तामस में, अपनी तिल बादि के होम हृष्ट्र रूप 'यज्ञ' कर्त्तव्य नहीं है; तामस में, अपनी तिल बादि के होम हृष्ट्र रूप 'यज्ञ' कर्त्तव्य नहीं है, (६) शास्त्रीय और संज्ञान प्रचार-रूप यह निश्चयेन बताया है, (७) शास्त्रीय, राजस, तामस, मानवी, ऐसा भेद बुद्धि के प्रकारों का नहीं है, सात्त्विक, राजस, तामस, यही भेद है, जैसा गीता में पहा है, सात्त्विक श्राव्य है, अग्न दो परिंहार्य हैं; (८) लगाय बच्चा को देने से ही सर्वान्तर्यामी भगवान् प्रसाद होंगे ।

५—इस संज्ञन लिखते हैं कि स्वामी (दयानान्द) जी ने शूद को उपनयन का अधिकार नहीं दिया ।

उत्तर—स्वामी दयानन्द जी ने 'धृत्यार्थप्रकाश' का आनंद, जहाँ तक तामस महा हूँ, और जो तुल भाष्यात्मिक मानवसमाजी भाइयों द्वे (जिन द्वे तुल संषप्ती भी, तथा इन्हें पित्र और 'शाहान्' 'शान्तिय' भी हैं) वे भेरे तुल संषप्ती भी, तथा इन्हें पित्र जी का दृढ़ चिदित हुआ, उस से तो देश विवरण यही है कि स्वामी जी का दृढ़ गिराव 'वर्मणा वर्ण' का था, और भव भी आप-तामातियों का है, और वे, नितान अनपूर्व हैं, जिस को शाहिन्दर शास्त्रीय गिराव में पहुँच की तरिक नहीं, उसी को, 'शूद' और उपनयन का अनविवारी मानते हैं और हैं, और जिसी भी 'शूद-नामन' जानि के भी, पहुँचे मानते हैं और हैं ।

आदमी को, या होमहार दुर्दिमान् वालक को, उपतयन सस्कार से यज्ञोपवीत दे देते हैं ।

७—उक्त सम्बन्ध न 'थी दक्षकरचार्य' 'ध्री कुमारिल भट्टपाद' के दिग्दिवजयो के सम्बन्ध में बड़ी बड़ी करामता वा वर्णन किया है । पुस्तिका में पहिले लिख चुका हूँ कि ऐसे ही चमलकारी, मोजिजी, 'मिराकल्म मै अन्यथढा बढ़ाने का ही फल, समय समाज का नितान्त अथ पात होता है, "अधेनेक नीयमाना यथाया" । इसाइयो में भी प्राय अनपद कुपद बर्णों में, ऐसी गणों में विश्वास बहुत है, मुस्लिम और जौलिया को यो भगाया या दूसरों द्वारा दूसरों द्वारा दूसरों किस्म के प्रमरकारियों की दक्षित का सामन या कर दिया, इत्यादि, अपने अपने पक्ष का वहष्यन दिखाने वाली मिथ्या कपोलकत्तित बातें पदे पदे मिलती हैं, कहा तक उदाहरण लिख जायें । ऐसी ही गणों के कारण तो, 'शास्त्रवादियों' के 'शास्त्रों' की भरमार में, सात्त्विक दुर्दिरचित सच्चे सात्त्विक शास्त्रों पर भी धक्का हीने रुग्णती है और वे भी (या वे ही) नष्ट हो रहे हैं ।

८—मूर्तिपूजा के विषय म—ये जागता और मानता हूँ कि, 'तत् यूपतीं जगापारा यारणा नोपरायते', 'दे याव द्रह्मणो इपे, मूस चंवा मूर्त्ते च', यह परमात्मा के दो रूप हैं, एक मूर्त्ति, एक अमूर्त्ति, सायदृश्य जगत् ही परमात्मा या मूर्त्ति रूप है, सब मनुष्य भी उसी के मूर्त्ति रूप है, मूसं मनुष्य, मूर्ति' का चाहूँ, तो क्या आपचयं, नितारा अनुचित नहीं, परे 'अति' सर्वत्र बहेयेत्, 'मूर्तियों की भी 'अति' से नया-नक दोष उत्पन्न होते हैं और हृष, मनुष्य की दृष्टि की उत्पत्ति का रोकती है, जिन दिन अवनति अपिषापिर बरती है, इसी लिए यहा है,

अप्यु देया मनुष्याणां, दिवि देया मनीविणां,
मन्दानां (दालानां) रात्पत्तोस्टेषु, मूषस्य यात्पनि देवता ।
एक यज्ञह पुण्यमें ही, यहां तक कह दिया है कि,

उत्तमा सहजायस्या भव्यमा व्याव भारता
सूतीया प्रतिनापुना होमयात्रा ततोऽधमा ।

बालक बुद्धि के लिए, काठ पत्थर की मूर्तिया में देवता है, मनुष्यों के लिए हीरो म, जिन ने 'देशाटन करने से बुद्धि का विकास होता है, मनीषिया के देवता ज्योतिपोत भाकार्ण न भ्रमते हुए सूर्य चारू आदि है, जिन का हाल, ज्योतिपासात्र ढारा पठन से बुद्धि अधिक परिमानित होती है, और वर्त म सुषारिष्कृत बुद्धि पहिचानती है कि, वृष यनुष्य वा देवता आत्मा न ही है । सत् गिरक का काम है कि यह मनुष्यों को इस क्रम से, मूर्त्तन्त्रहृ से धीरे धीरे उठाता हुआ, अमूर्त-मनुष्यों को इस क्रम से, मूर्त्तन्त्रहृ से धीरे धीरे उठाता हुआ, अमूर्त-परमात्मा के पास ले जाय । यही सच्चा 'उप-नयन' है । विरह इस के जो गिरक अपने को बमंप्रदक्षना धर्माधिकारी कहता हुआ, मूर्तिया की अवत बहुतायत बढ़ा कर उन्हीं मे जानता की कमाप रखना चाहता है, यह असर दिलक है, जनता का असर चिलक है, दमक है, ठान बाला है । असर दिलक है, जनता का असर चिलक है, दमक है, ठान बाला है । सद शास्त्रा का दिरोमणि देवान्तिकास्त्र पुकार-मुकार के कहता है कि सद शास्त्रा को हाड़ माच का बना 'मूर्त्त' द्वारा नानता जानता—इद्यु परमात्मा को हाड़ माच का बना 'मूर्त्त' द्वारा नानता जानता—मही तो 'जिद्या है परम भूलता है और उस परमात्मा को, अपन को, अ-मूर्त्त जानता, सब 'मूर्तियों से परे जानता—यही विद्या' है । किर अ-मूर्त्त जानता, सब 'मूर्तियों से परे जानता—यही विद्या' है । अतितरा प्राण अंडकाना—यह तो बच्चा नी ही कच्ची बुद्धि के लिये अतितरा प्राण, अंडकाना—यह तो सदहा है । यदि यह गुस्सन तया धर्माधिकारी लोग सच्ची चिन्ता हो सकता है । यदि यह गुस्सन तया गहाजन जन-समूह सात्त्विक बुद्धि रखते हों तो वे इन बालक-बुद्धि याले गहाजन जन-समूह को धीरे धीरे उचित उपदेश से, मूर्त्त-उपासना के सिलोनों से और द्रष्टव्यों से भय धीरे को आग म फेंडने के हातिकारक सल से, हटाते हुए, अमूर्त परमात्मा की उपासना और जान-न्यन की ओर ले जायेंग ।

प्रवृत्ति च निवृत्ति च, वार्षिकायें, भवाऽमय,

वृष मौर्ख च, या वेति, बुद्धि सा चार्य, सात्त्विकी ।

प्रवृत्ति और निवृत्ति, वार्ष और अवार्ष, भय और अभय, वृष और मौर्खों जो ठीक-ठीक जानें, यही सात्त्विकी बुद्धि, अर्पान्, पुनर्यजि,

बध्यात्म विद्या को जानने वाली और तदनुसार सदाचार करन वाली ।

ज्योतिष शास्त्र का नाम लिया गया, इस को 'शास्त्रवादी' सम्बन्ध अवश्य ही शास्त्र भी और यमेशास्त्र भी मानते होंगे, साक्षात् वेद के छ अगो मे से एक अग है, "ज्योतिषा अयन चक्र", वेद की आस ही है, प्राचीनतम वैदिक ज्योतिष का ग्रन्थ, ज्योतिष वेदाग के नाम से लगभग चार्य का रूपा हुआ सुना जाता है, पर व्यवहार मे शुभ मूहत आदि निरिचत करन के लिये, उस से काम नहीं लिया जाता किन्तु अर्वा चीन प्रथो से ही, इन मे नीलकण्ठ बृहदि का ताजिक-नीलकण्ठी बहुत प्रसिद्ध है और वर्षफल आदि बनाने मे प्राग् इसी से काम लिया जाता है, एतिहासिक प्रसिद्धि है कि अर्यं भट्ट श्रह्य-गृष्म, वरामिहिर आदि के समय से भारत के ज्योतिषियो का समागम दबने ज्योतिषियो से भारत मे भी हुआ और इहां गृष्म के विष्य वरिचम के वर्षमदेशो को भी, वहां की विद्या सीखने के लिये गये । इस प्रकार ऐ प्राचीन पाइकार्य ज्योतिष से बहुत से नये विचार और नये शब्द भी लाये जिन शब्दो को उन्होंने अपने श्रथो मे रखका और यह शब्द अब भारतीय ज्योतिषियो मे दूर प्रथित है । कुछ इलोक यहा लिखे जाते हैं —

प्रागिककवाली, पर इन्दुवार, त्येत्यसालो, और इस्तराक, नवती तत स्यादपता यनाङ्क कवृत्ततो गैरिकबूलमूलत ।
खलासर, रहमयो, दफालि, कुर्य च, तुत्पोत्पदभीरनामा, तम्बोरकुर्यो, तुरकरच, योगर स्पु योवर्णयो कथयादि भक्षम ।

(ताजिक-नीलकण्ठी भण्याय २)

ऐसे ही अन्य भी कई शब्द, मुयहा, मू-या, इयिहा द्वेष्काण आदि । यथा 'शास्त्रवादी' सम्बन्ध नीलकण्ठ से ग्रन्थ को 'शास्त्र' मानते हे या नहीं, और इत्त जो नीलकण्ठ की बुदि की रसना मानते हे या नहीं ? वरामिहिर, जिन के 'कथुनात्म वृहज्ञात्म' से ज्योतिषी पद पद पर काम करते हैं, और जो नीलकण्ठ से कई सी बये पहिले हुए उन्होंने यथनो (पीछो) से बहुत शब्द लिय है और लिखा है —

"म्लेक्षणा हि यवना, तेषु सम्यक् शास्त्र इदं स्थितं,
श्रुतिवत् तेऽपि पूर्णते, कि पुनर्देवविद् द्विजः ।"

(बृहत् सहिता, अध्याय २ इलोक १४)

शब्दों के सम्बन्ध में उक्त सञ्जन ने यह चर्तुप्रेक्षा की है कि मैं (भगवान्-दास) ने पुस्तिका में, एक जगह जो कई भाषाओं के तुल्यार्थं पर्याय शब्द, हृषभानो लक्ष्य, एक साथ लिख दिये हैं, वह, अपनी विद्वता, इतिहास, दिखान वे लिये । मेरा नम्भ निवेदन है कि इस हेतु से मैं ने ऐसा नहीं किया, वरने हिन्दी लेखों में, (और अपनी लेखों में भी), बक्सर ऐसा करता हूँ, प्रयोजन मह कि हिन्दी जानने वालों को ठीक और या पात्र सौ सुस्तुत-फारसी-अरबी पर्यायों का परिचय हो जाय, और वे भी, विशेष कर मुसलमानों को, कोई विषय मजबूत, समझाने में हीनी भाषाओं के ऐसे पर्यायों का उपयोग, प्रयोग, इस्तेमाल करें, तो हिन्दी उद्दू का याहां, और उस से पैदा हुआ, हिन्दू-मुसलमानों का विशेष मन-मुटाब करने हो जाय ।

९—उक्त सञ्जन के एक सहकारी ने यह आपति उठाई है कि मेरी पुस्तिका के पृष्ठों में मेरे सहकारी इदिरारमण जी शास्त्री (शास्त्र-बादी) नहीं, किन्तु 'शास्त्री' शास्त्रवालोंकी, शास्त्रपरीक्षक) ने शास्त्र भाष्य और तत्र वातिक वादि के मत के विषय में जो लिखा है उस में, उन्होंने पूर्व पक्ष और उत्तर पक्ष का व्यत्याप कर दिया है । मैं ने भी उन्होंने से पूछा । उन के विस्तृत पक्षव्यय का संक्षेप नीचे लिखता हूँ (कठे शब्दों को बदल कर) ।

"कुमारिल के एक वाक्य का स्थल निर्देशक यक, १-३-६ शास्त्र वाद बतान चुनिधिवाद' पुस्तिका में, जहर गलत लिप गया है, सही लक्ष वाद बतान चुनिधिवाद' पुस्तिका में, जहर गलत लिप गया है, सही लक्ष लिख कर ३-१-७ ही है । अनुधिका हेतु यह हुआ कि मैंने कई उद्धरण लिखा, उन में से एक का रद्दक १-३-६ ही था, पर सब उद्धरण दिया था, उन में से एक का रद्दक १-३-६ ही था, पर उक्त उद्धरण नहीं छापे गये, सक्षेपार्थ, कई छोट दिये गये, और वह वाक्य निकल गया जिस का स्थित्याक १-३-६ ठीक था, पर उक्त रद्दक गया, केवल अको गया जिस का स्थित्याक १-३-६ ठीक था, पर उक्त रद्दक गया, केवल अको गया गहवड हो गया, युक्तियों में भोई अस नहीं हुआ । इस परा यी वाक्य

पर इतना आटोप बाधना 'अल्पन्त असुद्ध है' इत्यादि कहना, मुख्य आशय पर ध्यान म देना, यह शिष्टसम्पत्ति बाद का प्रकार नहीं है । क्या यह करना पाप है नाम की पुस्तिका मेरो भूपर यह दोपारोप किया गया है कि, कुमारिल के बाब्यो के पूर्व और उत्तर पक्षो मे व्यत्यास कर दिया है, यह दोपारोप नितान्त मिथ्या और भ्रमपूर्ण है, मूळ गत्य को जाच कर कोई भी सुन्न पाठक देख सकता है । मात्र आप भाष्य के पृ० ४४०-४४३ पर, कोमारिलबाद की समीक्षा देखिये । मनु के भाष्यकार भेगातिथि ने अनेकविद्य रम्पुतियो की अमात्यता दिखाया है । कुमारिल ने, अनेक स्थलो पर, शावर भाष्य का धोर प्रतिवाद किया है ।

यहाँ, यह लिख देना आवश्यक है कि अको की मूल, अपने मेरी ('भगवान्नदास') की असाधनी रो ही हुई । इतना और भी लिख देना उचित होगा कि, अन्य शास्त्रो और शास्त्रियो या शास्त्रवादियो के अनन्त परस्पर विवाद का कदमा ही रहा है, स्वयं वेदो के विषय मे वह बड़े मतभेद और विवाद है यथा यह कि 'शास्त्र'-भाग को वैद मानना या नहीं मानना । ऐसी अवस्था मे वृद्धि की शरण न ली जाय तो किस की ली जाय ? शास्त्रवादियों मे ही जब परस्पर विवाद, ऐसे विषयो पर, होते है, तब दोनो विश्वद पक्षो के 'शास्त्रवादी' अपने अपने 'शास्त्र' माने हुए ग्रन्थो का प्रमाण देते हुए अपनी अपनी बुद्धि से ही काम किते है—यह प्रत्यक्ष है, यह भी 'शास्त्रवादी' मानते ही है ।

तत्रातिक कार ने जो महु लिखा कि वर्मकांडी सोग व्यर्थ हो, स्वार्थ-वग, कमो वा विस्तार करते है, इस के विषय मे यह लिखना प्रस्तुग श्राद्ध है कि, मेरे एक भिन्न के पास, काशी वे शत्रुंदी यज्ञ के दिनो मे ही, एक बच्छे विद्वान्, व्याकरण और वर्मदास्त्र के पहित, आये, और उन्हो ने कहा कि—' भगवान्नदास वी ते जो पुस्तिका मे लिखा सो ठीक ही है, पर हम लोग यथा नरे सब को अध्यापकी की या और वृत्ति मिलती नहीं, ऐ-ऐ-जगार आदमी इस प्रकार वे यज्ञो से जीविता का साधन न नरे तो काम कैसे चले ?' । यह विद्वान् शन्तो तदीपत वे सज्जन थे, और उन की शरण रथा से लिख को दुष और सहानुभूति न होगी ?

पर दिवारने की वात यह है कि, ऐसी द्वेरोजगारी तो समग्र देश में व्याप्त हो रही है, लालों युवा, एक ही 'वर्ष' के बीर सस्तृत पढ़ ही नहीं, बल्कि सभी 'वर्षों' के बीर लारेजो पढ़े एफ० ए०, बी० ए०, बी० एस० सी०, एम० एग० मी०, बी० कॉम०, बी० ई०, दो० फिल०, ही० पी० एच०, आदि तरह तरह की डिपिया पार्टी हुए, दोजगार की दोज में भटक रहे हैं, और यह बड़े नेतृत्व उठा रहे हैं। इस देश-व्यापी नेतृत्व का निवारण, दो चार, या दह बीस, या क्तो दो सौ पाच सौ भी, ऐसे हीम हवनों यजो से भला कभी हो सकता है? इस का स्थायी निवारण, सब चाल के मनुष्यों के लिये, उन की प्रहृतियों वै उपचुक्त, काम-दाम-आराम का साधन तो, 'हत्याकेन युण', पुण्यत कर्म, 'कर्मणा कर्म', वयसा लाश्वर्म' की नींवी पर, स्थापक समाज-स्थवस्था ही से हो सकता है। इस विप्रम का विस्तार, मेरे सकलित्त 'मानव-यमें-आर', और इदिशारमण जो के 'मानव-स्थाप-मार्य' में देखिये।

१०—हक्क सुखन के दो सहायक समर्थक सम्मानों ने दो छपे लेखों में लिखा है कि “स्वतुल्य बुद्धि या अनुग्रामी तो बानर है”।

उत्तर—इस प्रकार के उत्तर मन में उठते हैं; जिस परिस्थि को लिखूँ? पुस्तिका में इत्त चुका है, 'हिन्दुओं' को जनता को अग्नि लोग 'भेदी-धर्मात्', 'भेदी-प्रपात-व्यष्टि परम्परा', बहते हैं; भेद वा स्वतन्त्र बुद्धि नहीं, होशियार चतुर भनुष्य उस वो दूसरे भी है, उस वे रोम भी लेते हैं, उस को मार कर उस वा मास भी खा जाते हैं, और उस ने चमड़े से भी काम लेते हैं, 'हिन्दुओं' वो, वह याताइद्यों से यह दसा हो रही है, पर भेद में भी एक गुण है, जो भी 'हिन्दुओं' में नहीं है; वे आपस में उत्तर बराबर नहीं चर्चाते, परंपर लडती नहीं, 'हिन्दुओं' में डाई तीन हवार वरस्पर तिरस्कुर्वाच वल्हायमान 'जाति-वृप्ति-जानि-ज्ञोपवाचि-उपोत्तोपजातियाँ' हो गई हैं—जिसी से इन भी उपर्याका नाम होकर नव्यनाम हो रहा है।

रही 'वानर' की रसा। तो, विष-महिम-मुदि में जो लिपा है-
“विषये: 'कोहत्यो न यस्तु परत्वा प्रभूषिद्' , परम शिव परपात्मा ही-

प्रमुँ की, “धियं”, वृद्धिया, ‘न परतता’, परतत नहीं, अपि तु परत
 ‘स्वतत्र’ है—इस स्वतत्रता को क्या ‘वानरता’ समझना चाहिये ? जान
 काल ‘धूरधर’ शास्त्री-यदित जन, अपने को ‘सर्वतन्त्रस्वतत्र’ पदवी से विमू-
 पित करते हैं, (विद्याइरण्य, विद्याप्रवेद विद्यासागर, दत्तचलास्त्र-शिरोमणि,
 सार्वभौम, चक्रवर्ती, योग-व्याघ्र’, वेदान्त-‘केशरी’, तत्त्व-‘चानन’
 आदि के अतिरिक्त, सिवा), तो यहाँ ‘स्वतत्र’ से बधा समझा जाए,
 सर्व-तत्र-‘वानर’ ? और भी, गीता में जा उपदेश दिया, “उद्धरेद्
 आत्मनाऽत्मान” इत्यादि, और मनुस्मृति में “आत्मेव देवता सर्वा, सर्व-
 मात्मन्यवस्थित” इत्यादि, यह सब स्वतत्रता का उपदेश है या परतता
 का ? यहा तक कह दिया है कि “सर्वं परददा दुःख, सर्वमात्मवश सुख”।
 और भी, ‘वानरो’ में भी जैसा मनुष्यों में, प्रवृत्ति का, स्वभाव का,
 गुणों का, भेद होता है, भगवान्नारायणी बाली होना अच्छा नहीं, पर
 ‘हनुमान् जी’ के एक रोम के गुणों की छाया भी अपने ऊपर एह जाता
 कौन नहीं चाहेगा ? बास्तीकि रामायण के चरित्रनायक यदि राम जी हैं,
 तो उपतायक हनुमान् जी ही हैं, तुलसीदास जी ने काशी में ‘सकटमीर्चन’
 हनुमान् जी के मन्दिर की स्थापना की, (जहा तक मुझे बिदित है)
 राम जी के मन्दिर वी नहीं ।

स्पात् समालोचक अविद्योपक सम्भवन भी, इन ‘सकट-भोगन हनुमान्-
 जी’ की, अथवा हनुमान् घाट पर स्थित हनुमान्-वानर और सुश्रीव-वानर-
 राज जी की मूर्तियों के दर्शन के लिये यदान्वदा जाते हो, काशीनिवासी,
 हन्तार की सूख्या में, मगल के दिन, जाते हैं ।

हनुमान् जी है शोर्यं, वीर्यं, धैर्यं, परात्रम, अविचालनीय हितरतम्
 दृष्टाम् राम-भैत्री, ‘सकलगुणनियानता’, ‘दनुजनकृषानुता’ ‘चरिठदु-
 दिता’, और उवौपरि (निरहनारका की परा काला) स्वकीय ‘अतुलित’
 बलभासता’ की सदा दिस्मृति, ऐसी कि दूषरा ने उहने पर ही उन को
 यह स्मरण होता था कि मूँह में यह बल है और यह कार्य कर सकता हूँ
 जो दूसरा से असाध्य है—ये तो हनुमान् जी के गुणों था (उन की पायाण
 मूर्ति वा नहीं) हृदय से पूरब है। हनुमान् जी ने लिये, प्राप्तीन कक्षियों ने

‘बुद्धिमता वरिष्ठ’ का विशेषण कहा है (‘शास्त्रवता’ नहीं), इस पर ध्यान दीजिये। पुराणों में लिखा है कि कल्पव्यापी असृष्ट द्रष्टुतयं के कारण, हनुमान् जी का जीव, अप्ते कल्प में ‘द्रष्टा’ होगा, एवं ‘बलि-रिन्द्रो भविष्यति’, इत्यादि, यह सब ‘पुराण गृह्य’ है, इन के रहस्यों को भारत के धर्माधिकारी लोग मूल गये हैं, मूर्तियों ने ही जनता को और अपन को भरप्राप्ति रहते हैं ।

लिखने का तो बत नहीं, हनुमारो, स्यात् लाखा, वर्ण से मनुष्य लिखते आ रहे हैं, इस लिये इस लेख का बब समाप्त करना चाहिए । हनुमान् जी की, और हन के परमप्रकृतभाजन मर्यादा-नुरूप आदर्श मानव राम जी की, स्तुति और प्राप्तना स, लेख का बन्त करता है —

मनोजव मारुतुन्त्रदेव, जितेन्द्रिय, बुद्धिमता वरिष्ठ,
वातात्मज वानरयूपमृण्य, धीरामदृत शरण प्रपद्ये ।
त्यत्क्वानुदुस्त्वजनुरेवित राज्य लक्ष्मी
र्थमिठ ! आपेवचनाद् यद् भगाद् भरण्य,
भृत्यात्तिह, प्रणतपाल !, भवाविष्पोत,
दन्दे, महापुण्य !, ते चरणारविन्द ।
ॐ यो देवानां प्रभवश्च उद्भवश्च,
विश्वापिपा, रुद्रो, महर्षि,
हिरण्यगर्भं जनयामात् पूर्वे,
स नो युद्ध्या शुभया सयुतक्तु । ३५
ॐ सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु,
सर्वं सद्बुद्धिमान्नोतु, सर्वं सर्वं नन्दतु । ३६